

The Mohammadan Reality

Translated by
Yasmin Khurshid Malik
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Author

Shabeeh-e-Ghaus-e-Azam, Sultan-ul-Ashiqeen
Khadim Sultan-ul-Faqr
Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman

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(THE TRUTH OF MOHAMMAD)

English Translation of Urdu Book
HAQEEQAT-E-MOHAMMADIYA

Author

Shabeeh-e-Ghaus-ul-Azam, Sultan-ul-Ashiqeen Hazrat
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Dedicated to my spiritual guide

Shabeeh-e-Ghaus-e-Azam Sultan-ul-Ashiqeen

Khadim Sultan-ul-Faqr Hazrat Sakhi

Sultan Mohammad Najib-ur-Rehman

Who has always been a great source of inspiration for the progress and purgation of my soul. All of my spiritual as well as physical success owes to his precious attention



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PREFACE BY THE INTERPRETER

The present book is an English version of the Urdu book titled, “*Haqeeqat-e-Mohammadiya*” by Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman. It is all about the true status of Prophet Mohammad. The status which Allah Himself endowed upon him, the status of belovedness, of the lord of both the worlds and that of “there is no faith without him”. He is the one for whom Allah created all the Alams¹ and their creatures. Allah says:

لَوْلَاكَ لَمَّا خَلَقْتُ الْآفَلَكَ ❁

Meaning: If (*My beloved*) it was not for you, I would not have created the universe.

لَوْلَاكَ لَمَّا أَظْهَرْتُ الرَّبُّوبِيَّةَ ❁

Meaning: If it was not for you (*O' beloved*), I would not have manifested My Lordship.

The book consists of eleven chapters, the first chapter reveals the whole philosophy of the creation of the worlds and Alams and about why Allah intended to create everything. This chapter also answers all the questions which take birth in the human mind in this regard. Seven stages of creation are mentioned in it as well. In fact, it tells the entire reality of the universe.

Second chapter sheds light on the Holy Prophet's being obvious and the hidden. As he himself said:

أَوَّلَ مَا خَلَقَ اللَّهُ نُورِي ❁

Meaning: First of all Allah created my Noor (*the Divine light*) from His Own.

¹ Realms, worlds

Then He created every soul and each object from Mohammad's Noor.

The third chapter clears the doubts of the people who claim that the Holy Prophet was just like us and not Noor rather possessed only humanness. The second Kalma (*creed*) is the proof which tells:

أَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ❁

Meaning: I witness that Mohammad is the Messenger of Allah and Abd-o-Hoo.

Abd means man and Hoo is the Divine Essence. One of the proofs of his being Noor is that he had no shadow at all. Whenever he stood opposite to the sun, the light of his Noor dominated the sun's light. However, the chapter proves his Noor by different references from the Holy Quran, Qudsi Hadiths and from the observations of people around him.

The fourth chapter unfolds the reality that he has not left this world, he still controls the world because there is no significance of the Mohammadan Reality if he is not alive. So the Mohammadan Reality is in fact the eternal life of the Holy Prophet. He is ever present in the universe. The first Kalma (*Islamic creed*) reveals, "There is no one to be worshipped except Allah and Mohammad is His Messenger." It means whatever is the era, he is the Messenger of the time i.e. the time which has passed, is passing and will pass, he is its Messenger and Messenger is the one who is present. If we are the decliners of it then we are the decliners of the seal of the prophethood.

The fifth chapter is about his being the witness of the universe.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا (الاحزاب-45) ❁

Meaning: O' Prophet! Undoubtedly, We sent you as a witness. (Al-Ahzab-45)

Every court of the world accepts the eye witness and nothing absurd is accepted by the court about any event or case but here is the matter of the biggest Court of the universe, how will It make the judgement without any witness.

The sixth chapter reveals that the Holy Prophet's sight has no limit, as everything and existences of the universe are being watched by him. He is the beloved of Allah, so He has not concealed anything from him rather unveiled each reality upon him and granted him every treasure. The fact is proved by the references from the Quran, Hadith and valid traditions.

The seventh chapter proves that the beloved Prophet is the authority on the universe. He said:

بَيْنَا أَنَا نَائِمٌ أَوْ تَيْتٌ مَفَاتِيحَ خَزَائِنِ الدُّنْيَا (بخاری و مسلم)

Meaning: I was sleeping while the keys of all the treasures were granted to me. (Bukhari, Muslim)

He is the master and authoritative on all the physical and spiritual treasures of Allah, he is also the Qasim, i.e. the distributor of Allah's treasures. Allah Himself appointed Prophet Mohammad as the absolute and total authoritative being of His kingdom and the entire universe. So this very thing is the Haqeeqat-e-Mohammadiya.

The chapter eight describes the vastness of his knowledge. He is the abridgment of all the existence and creations as well as the initiation and the truth of the universe. He said, "Allah first of all created me." According to the Arifs (*knowers*) Allah has bestowed upon him, His whole knowledge. So he is perfect and accomplished with this great attribute. Hence he possesses the infinite knowledge from pre-eternity till end eternity because he is ever present from the inception till the end.

Then comes the ninth chapter that enlightens all about the Holy Prophet's physical handsomeness and grace. Allah made

His beloved the most beautiful in His universe. He was perfectly handsome and the ultimate manifestation of the Essence for the vision of the lovers. He was the mirror of the Absolute Majesty. He said, “Who saw me he saw Haq (*Allah*).” All his exquisiteness is elaborated in detail. The author has used all his aesthetic sense, picturesque skill, eloquence and love for the description of the beloved’s grace and elegance.

The tenth chapter educates us how our faith can become a perfect faith and only the Ishq (*love*) of the beloved of Allah completes our Deen (*religion*). No one can become a Momin until he loves him more than his wealth, family and life. Paradise is ensured to him who only loves Allah and his Prophet even if his deeds are not accordingly.

The last and eleventh chapter is about the elevation of His beloved’s name and fame, as Allah says:

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿١٠﴾

Meaning: And We have elevated your zikr (*description*).

“No doubt Allah and His angels send Darood (*blessings*) on him. O the faithfuls! You too send upon him the salutations and Darood.”

So the book ends with the elevation of his name that is raised high by the Elevated and the Highest. Briefly speaking, all the chapters are done with complete serenity and the due reverence for the one who is the reason of creation and due to whom several worlds exist. The author himself is very pure and he talks about the pures. He is the Ashiq (*lover*) of Allah and His Messenger, so he is intoxicated in his love while writing about him. He is the Insan-e-kamil, the perfect Murshid of this era and on the footstep of Prophet Mohammad. I am nothing without him as he showers his beneficence on me so that I can translate such gracious and serious writing in spite of being void of ability. His spiritual as well as physical shadow has been an

inspiration that I could interpret, “Haqeeqat-e-Mohammadiya” as “Mohammdan Reality” the greatest subject of the universe which also influenced me a lot to enhance my spiritual life and I could be able to find answers of all the ambiguities and queries arising in my mind relating to the universe, it’s reality and the Maker and the Reality of His beloved. I do not know how could I translate the book but I only know when I picked up the pencil and started writing putting my Murshid’s Urdu book on my lap, some hidden power helped me and the flow of my pencil increased day by day, choosing the appropriate words and sentences. I think the mistakes in this book are mine and the perfections are due to the influence of my spiritual guide. I owe to my colleagues Mrs. Ambreen Moghees Sarwari Qadri and Ahsan Ali Sarwari Qadri for helping me in the completion of this book as usual, apart from the Divine favour.

I guess this book invites the curious brains to ponder over the great Reality of the Divinity Who loved to be recognized and wore the veil of meem (م, M) of Ahmadi احمدي for His manifestation.

Lahore

Yasmin Khurshid Malik

November-2016

PREFACE BY THE AUTHOR

All the praises are for Allah Almighty Who is the Sustainer of all the worlds and Who adopted the countenance of Ahmad wearing the veil of Meem م, M of احمد Ahmad for His recognition. Thousands of blessings and salutations are upon the leader of the leaders, the cause of creation of the universe, the incarnation of Noor (*the Divine light*), the secret of Hoo (*Allah*), the Mirror of the Divine Beauty The Kibrya, Prophet Mohammad the most blessed one, who said that his Reality is known to Allah only and to nobody else.

It has been my cherished desire for a long time to write such a book on the personality of the Holy Prophet that was never written before. Though, Allah has granted him with such an elevated description of his name and several books have been written about him. No aspect of his sacred physical being is hidden so far. Thus, every moment of his sacred character and life has been published in books.

Hence, after a sufficient consideration, I thought to describe the sacred Mohammadan Reality because in this age of mischievousness its very expression causes bitterness to several minds. Moreover, after the end of the Ottoman Empire the groups who were trained under the supervision of Britishers have erected a lot many veils on the Mohammadan Reality that the youth of this age is unaware and oblivious of the Reality of the Holy Prophet and it is the very reason of the decline of ummah.

The actual subject has been described in the very first chapter and all the rest chapters are the explanation of the first.

I am also aware of my short comings and trivialness that I could not duly encompass the topics described in the book. May

Allah and His Prophet accept this short attempt of mine and pardon my mistakes (*The writer himself*).

Sultan Mohammad Najib-ur-Rehman



CHAPTER ONE

THE MOHAMMADAN REALITY

Allah when intended to manifest Himself coming out of the world of Ahdiyat (*HaHooiyat*) in the world of multiplicity, He adopted the form of Ahmad² wearing the veil of ‘ا’, M of ‘احمد’ Ahmad and for that He revealed Himself in the world of levels. According to a Qudsi Hadith³:

كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ ❁

Meaning: I was a Hidden Treasure, I intended to be recognized so I created the creation.

Hazrat Sultan Bahoo added to this Hadith the following beautiful part in *Risala Roohi Sharif* ذَاتِ سِرٍّ وَجْهَهُ چَشْمَانِ حَقِيقَتِ هَاهُوَ بَيْتُ
Meaning: I was exactly recognized by Insan-e-Kamil⁴ who is the fountain head and eye of My Reality of HaHooiyat (*Ahdiyat or Aloneness*). The passion of His being recognized appeared in the Essence of Allah so intensely that It took up the form of Ishq. If love intensifies, it becomes Ishq. It was the passion of Ishq and to be loved which made Allah to manifest Himself in the world of multiplicity coming out of the Closet of isolated Oneness and the Essence of Haq then revealed in the world of levels for His recognition, manifestation and for the passion of Ishq for the Essence.

The Saints describe the levels or stages of the descent and manifestation of Allah which are called Tanazalat-e-Satta in accordance to the words of this Qudsi Hadith:

² Name of Prophet Mohammad in heavens.

³ Words of Allah told by the Holy Prophet.

⁴ The Divine Universal Man.

كُنْتُ كُنْزًا مُخْفِيًا فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ ذَاتِ سِرٍّ وَجْهَهُ جُشْمَانِ حَقِيقَتِهَا هَوِيَّتْ ❁

These levels are explained below.

AHDIYAT (HAHOOIYAT)

This level of the Essence of Allah is “transcendent of all levels” and here He cannot be imagined or referred. This is the stage of Kunto ‘كُنْتُ’ (I was) and the Essence (Zaat) is concealed in many covers and is unintelligible because He exists here with the Majesty of لَيْسَ كَمِثْلِهِ شَيْءٌ (He cannot be likened to anything). This is the world beyond all the worlds and station beyond all the stations, the Unknowable and Incomparable, about which Allah said:

كَانَ اللَّهُ وَلَمْ يَكُنْ مَعَهُ شَيْءٌ ❁

Meaning: “Allah was (Alone) and nothing was with Him.”

At this stage, neither can anybody understand the Divine Essence nor can any creature approach It, as this is the point of non-creation. No revelation of His names or attributes has been occurred and neither any of the Divine marvels is revealed nor can He be praised, as nothing is known about Him. Here He has not revealed any of the Grandeurs of His Jamal (Divine Beauty and Compassion) and the attributes of His Jalal (Divine Majesty and Wrath). Therefore, this level is unimaginable, unknowable of Divine Absoluteness and unreachable for any intellect. It is the level of Ahdiyati (HaHooiyat), Alonehood of the Essence and the Reality of Haq. It is also called the level of Non-Manifestation and that of Ain-ul-Kafoor (exactly like the fragrance of camphor that lasts). All these titles are given by the Saints and Sufis merely to understand this level properly. However, in spite of all, this Essence is the Base, and the Reality of all the remaining levels. This is the level which cannot be even encompassed by

any ancient knowledge. The level of Ahdiyat is the Reality of Rab (*Allah*) which cannot be contemplated and discovered by any kind of knowledge, even cannot be attributed. Attributes apart, even the Divine Essence Itself was hidden and a secret in HaHooiyat and was beyond any intellect.

- ❖ Hazrat Sultan Bahoo says about this level, “To understand the quiddity of the Divine Essence countless efforts of wisdom went in vain.” (**Risala Roohi Sharif**)
- ❖ The Holy Prophet said the following about this level.

❖ تَفَكَّرُوا فِي آيَاتِهِ وَلَا تَفَكَّرُوا فِي ذَاتِهِ ❖

Meaning: Think about the signs of Allah but not about the Essence of Allah.

This is the transcendent level of Zaat (*Essence*) which is beyond anybody's intellect, knowledge and frame of reference. Just for the easy understanding the Essence of Allah is called Hoo “هُوَ” at this level.

WAHDAT (ONENESS)/ YAHOOT

When Allah intended Himself to be manifested in multiplicity descending from Ahdiyat (*Alonehood*), He revealed Himself in the levels or stages. The very first level is His first manifestation and it is the stage of كَنْزًا Kanzan (*Treasure*). So, this is the first level of manifestation of Divine Essence (*Zaat*) where the Divine Essence revealed in the form of Noor of Mohammad. In fact, this Noor is the Treasure which desires to be manifested. The manifestation of Zaat here, is the revelation of the Essence in the core of Essence and the manifestation of Reality in the core of Reality, this is called Haqeeqat-e-Mohammadiya (*The Mohammadan Reality*) or the revelation of Noor of Mohammad from the Absolute Noor. So Allah when manifested Himself in Wahdat or YaHoot (*Oneness*) coming out of HaHooiyat or Ahdiyat, and the

Noor of Ahad⁵ احد concealed in the veil of م (M) of احمد (Ahmad) manifested Himself as احمد (Ahmad).

Hazrat Sakhi Sultan Bahoo says about this level:

- ❖ Know! When the Noor of Ahadi (*Noor of the One*) coming out of His isolated Oneness intended to manifest Himself in multiplicity, He graced (*all the worlds*) with the Tajalli (*Theophany*) of His splendid sight of the pure Divine Beauty. Both the worlds started burning like a moth on the candle of His blazing Beauty. **(Risala Roohi Sharif)**
- ❖ When Allah desired (*to be recognized*), he separated Ism-e-Allah Zaat from Himself (*i.e. manifested Himself in the form of Ism-e-Allah Zaat*). From Ism-e-Allah Zaat the Noor of Mohammad appeared. When the Divine Nature (*Allah*) beheld His reflection in the mirror of His Oneness (*i.e. Ism-e-Allah Zaat*) in the form of Noor of Mohammad, he was fascinated and became fond of Himself and got the title of Rab-ul-Arbab i.e. “Holy Lord of all the lords” and “Beloved of Allah” from His Own Divine court. **(Ain-ul-Faqr)**

The following Hadiths and the Qudsi Hadiths are explicit reference towards the Mohammadan Reality, the Holy Prophet says:

أَوَّلَ مَا خَلَقَ اللَّهُ نُورِي ❁

Meaning: First of all, Allah created my Noor.

أَنَا مِنْ نُورِ اللَّهِ تَعَالَى وَكُلُّ خَلْقٍ مِنْ نُورِي ❁

Meaning: I am from the Noor of Allah and all the creation is from my Noor.

أَوَّلَ مَا خَلَقَ اللَّهُ رُوحِي ❁

Meaning: First of all Allah created my soul.

⁵ Ahad means the One

Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani says in this regard:

- ❖ Know that first of all the soul of Mohammad manifested from the Noor of Jamal (*Divine Beauty and Compassion*) as Allah said, “I manifested the soul of Mohammad from the Noor of My face.” Or as Prophet Mohammad said:

1. First of all Allah manifested my soul.
2. First of all Allah manifested my Noor.
3. First of all Allah manifested the Divine Pen.
4. First of all Allah manifested the intellect.

All these refer to only one thing and that is the Mohammadan Reality, which is entitled as Noor, because he is pure of the darkness of satanic attributes, as Allah says about Him:

﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ﴾ (المائدة-15)

Meaning: Undoubtedly there has come to you a Noor from Allah (i.e. *Prophet Mohammad*) and an enlightening Book (*Al-Quran*). (Al-Maidah-15)

He is called ‘intellect’ because he encompasses all the knowledge and he is called ‘the Divine Pen’ because he is the medium to transfer the entire knowledge, as the pen is the medium to transfer knowledge in the world of words. All of these refer to the Mohammadan Reality because if he was not manifested nothing would have been created. (Sir'r-ul-Asrar)

As the following Qudsi Hadith tells, there would not have been existed anything, if the Prophet Mohammad was not meant to be manifested.

﴿لَوْلَاكَ لَمَّا أَظْهَرْتُ الرَّبُّوبِيَّةَ﴾

Meaning: If it was not for you (*O' My beloved Mohammad*) I would not have manifested My Lordship.

لَوْلَاكَ لَمَّا خَلَقْتَ الْاَفْلَاكَ ❀

Meaning: If it was not for you (O' My beloved) I would not have created the universe.

So, the Noor of Mohammad is the origin of the creation of all the creatures as well as of the souls of Momins (*true faithfals*). The true Momin is he who returns to his origin (*i.e. Noor of Mohammad*) while ascending all the spiritual and inward levels and becomes one with the Noor of Mohammad (*Sahib-e-Lalak*) or annihilates into the Noor of Mohammad which is actually the Noor of Allah. The Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam said about Momins as given below.

اَنَا مِنْ نُورِ اللَّهِ وَالْمُؤْمِنُونَ مِنْ نُورِي ❀

Meaning: I am from the Noor of Allah and all the Momins are from my Noor.

اَنَا مِنْ نُورِ اللَّهِ وَالْمُؤْمِنُونَ مِنِّي ❀

Meaning: I am from the Noor of Allah and all the Momins are from me.

At this level, the manifestation of the Essence took place from Its layers of concealment or It inclined towards gross ampleness appearing from its Personal Exclusiveness. This is called as Zaat and it is called Haqeeqat-e-Mohammadiya or Mohammadan Reality because the Reality of Prophet Mohammad is احد (*Ahad*) as it is said in the following Hadiths of the Holy Prophet:

اَنَا أَحْمَدُ بِلَا مِئِمَّةٍ ❀

Meaning: I am Ahmad احمد Without M م.

مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ ❀

Meaning: Whoever saw me in fact he saw the Divine Reality.

لِي مَعَ اللَّهِ وَقْتُ لَا يَسْعُنِي فِيهِ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ ❀

Meaning: There is a certain time, when I am alone with Allah, in which not even a favourite angel or prophet can peep through.

Allah says in the Quran:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ط يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ (الفَتْح-10) ❁

Meaning: (O' beloved Prophet) Indeed, those who pledge allegiance to you, they are actually pledging allegiance to Allah. The Hand of Allah is over their hands. (Al-Fateh-10)

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى (الأنفال-17) ❁

Meaning: (O' beloved Prophet) you did not throw stones in the battlefield but Allah did. (Al-Anfal-17)

مَنْ يَطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ (النساء-80) ❁

Meaning: Whoever obeyed the Prophet in fact obeyed Allah. (An-Nisa-80)

These are some of the Hadiths and verses which refer to the Mohammadan Reality, otherwise the whole Quran is an evidence of it.

- ❖ Ghaus Ali Shah Qalandary describes the reality of the level of Wahdat through a tradition in his book “*Tazkira-e-Ghausia*” which is consisted of the sayings of Saints, “Once Angel Jibreel came to the Prophet Mohammad with a revelation (*Wahi*), the Holy Prophet asked him, “Do you know, where do you receive Wahi from?” He replied that his approach beyond Sidra-tul-Muntaha⁶, the Lote Tree (*Jabrut*) is impossible but he can hear an unknown voice at this point and accordingly conveys the message to the Holy Prophet. Thus nothing more than this does he know. The Holy Prophet advised him to start his flight towards that voice next time and see where does it come from. He did the same as was advised. He witnessed after a long flight that the Holy Prophet himself

⁶ Farthest Lote Tree of heaven

was uttering the words. Then Jibreel looked at the earth and found the Prophet there at his place.”

After describing this tradition Ghaus Ali Shah Qalandary told that it did not mean that the Prophet showed himself in both the worlds i.e. Nasut⁷ and Wahdat⁸, rather he made the angel realize about his existence in every world simultaneously.

WAHDIYAT (LAHOOT)

This third step مَخْفِيًّا (*Makhfiyan*) meaning “The Hidden” is related to the second level of Wahdiyat (*Unity*) and refers to LaHoot, the world of Absolute Divinity. At this level, the whole universe and all the creation are hidden in Noor of Mohammad as a unit and anxious to manifest itself, like a whole tree is hidden in the seed and appears in the world after a particular process. This level is the beginning of that process and is also called the world of LaHoot Lamakan (*beyond time and space*) void of any satanic attributes, without any creature and any touchable and concrete forms, rather is an ocean of Noor and a world of subtle secrets. This level is also called “Haqeeqat-e-Insania” i.e. the Human Reality. The world of LaHoot is the actual homeland of human as it is his origin. The real human belongs to this world. At this level, the soul of Mohammad manifested from the Noor of Mohammad. This purest soul is called the Rooh-e-Qudsi (*The Divine Soul*) i.e. Noor of Mohammad manifested in the form of Rooh-e-Qudsi and this Rooh or soul is the real human being. Rooh-e-Qudsi is not created rather manifested from the Noor of Mohammad, because it is the world of Absolute Divinity and creation has yet not been invented. Allah manifested this soul in the world of LaHoot in a subtle and beautiful form. Rooh-e-Qudsi is only one, from which the souls of all the creation were created and first of all were

⁷ The physical world of bodies.

⁸ The realm of Oneness.

created the human souls. The human souls are sent in every Alam in the particular dresses of respective Alams during the descent but the actual and real soul is Rooh-e-Qudsi.

We know that Allah was One, Alone and in His Divine Isolation. In His Divine Essence, arouse the desire of His Own vision (*Deedar*). For the fulfillment of His desire, He required a mirror. He made a mirror out of His Own Essence because He Himself is pure, delicate and crystal clear. So, he wanted a mirror possessing exactly the same attributes. Nobody can become a mirror of Allah except He Himself because none other than Allah can be as pure, crystal clear and delicate as Him. Allah and His mirror were not two different entities as it happens with the concrete things that one thing is made from the other and these become two different things. Allah is not in a concrete form rather He is fine and delicate. To understand easily, for example light cannot be broken into pieces, nothing different can be made out of it, wherever it goes will sustain its nature. Or the example of knowledge can be given that if it is transferred in another entity remains in its form in the first person as well as maintains itself in the second person. Allah is Zaat (*Essence*) instead of a concrete thing. He is knowledge and Noor, which cannot be divided and disbursed, just like fragrance, which cannot be divided. Allah looked Himself into His mirror and charmed by His own Divine Beauty while admiring It, He gave him the name “Mohammad”⁹ ﷺ. The same Zaat, which appeared in the mirror of Mohammad, is “The Divine Soul” or the Rooh-e-Qudsi about which the Quran says:

وَنَفَخْتُ فِيهِ مِنْ رُوحِي (الحجر-29) ❁

Meaning: And then I breathed “My Soul” into him. (Al-Hijr-29)

أَيَّدَهُمْ بِرُوحٍ مِنْهُ (المجادله-22) ❁

Meaning: I helped them with “My Own Soul”. (Al-Mujadalah-22)

⁹ Mohammad literally means the most praised and admired one.

Since at this level the Noor of Allah and Noor of Mohammad are in the same form because this is the world of Unity so the Soul of Allah is in fact the soul of Mohammad.

It is justified to call the Noor of Mohammad the Soul of Allah as the Soul cannot be segregated from the Essence even after being manifested and Noor of Mohammad is not separated from the Noor of Allah even after taking the form of Mohammad. They are the same as nothing new is created yet at this level, just the Noor of Allah has manifested as Noor of Mohammad. All the Divine attributes appeared into the mirror of the Noor of Mohammad. The Divine Essence is the origin and fountain head of every attribute of everything of the universe. Every attribute like knowledge, intellect, life, power of hearing, sight, relishment, Ishq and all other Divine powers in perfection transferred into the soul of Mohammad. All the attributes manifested in their accomplished form. Hence, the real soul is the same Mohammadan soul, and this is the Rooh-e-Qudsi. It is the material for all the souls, it is the totality of knowledge, wisdom and Noor. So the first creation of Allah is the soul of the Prophet Mohammad who is the accomplished form of all the Divine attributes due to be directly created from Allah and to be His mirror. This is Rooh-e-Qudsi due to its being pure of all the darkness of satanic attributes. Rooh-e-Qudsi is the one and indivisible like knowledge, light or fragrance which are also indivisible but spread. The same Rooh-e-Qudsi is the beginning of the spiritual being of the creation. Each and everything of the universe is glorifying Allah with His praise by dint of the presence of the Noor or soul of Mohammad in the form of its inner spiritual being existing in its outer physical existence, as it is said in the Holy Quran:

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ط (بنی اسرائیل - 44)

Meaning: The seven heavens and the earth and all that exists in them persistently extol the Glory of Allah and there is not a

single object (*in the entire universe*) but it glorifies Him with His praise. However, you cannot identify their glorification. **(Bani Israel-44)**

Rooh-e-Qudsi is not destined to be died or perished. Due to be attributed with the Divine powers, it is immortal. There is no change in its state, it means it remains intact, always in a pure and immaculate position. Hence, Rooh-e-Qudsi is the reality and base of every human being and is present in every man. It is concealed like a pearl in the heart of man and is revealed upon those who try to reach and find it. Only the Rooh-e-Qudsi has the honour of vision and closeness of Allah that is why, having it found or reached is the true Meraj (*Ascension*) of humanity.

Whoever reached it, in fact he got the access to his origin or the Mohammadan Reality and Wahdat (*Oneness*). The Rooh-e-Qudsi is one and is the true form of Tauheed (*Unity*). To attain it, means to find the reality of Tauheed and its station is the “World of LaHoot”. This soul possesses all the Divine and Mohammadan attributes alongwith the knowledge of all Alams (*worlds*) and the creatures as well as the Divine knowledge, because no one is as close to Allah as is the Rooh-e-Qudsi. So its knowledge is perfect and possesses totality, as it is the knowledge of the Reality. Regarding this, its intellect is also accomplished and possesses totality. As the Rooh-e-Qudsi is the Divine form or the mirror of Allah, that is why, is non-creation but from this very soul the human soul is created.

Hazrat Abdul Karim bin Ibrahim Al-Jaili says in this context, “It should be known that there is also a creature soul in every living thing with which its physical form exists and for this thing soul is as important as is the meaning for a word. Nonetheless, there is a Divine Soul for this creature soul with which it sustains and that Divine Soul is the Rooh-e-Qudsi.” **(Insan-e-Kamil)**

Rooh-e-Qudsi is the soul which is entrusted to man as a Trust by Allah, as is given in surah Al-Ahzab:

❁ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (الاحزاب-72)

Meaning: Indeed, we offered Our trust to the skies and the earth and the mountains but they refused to bear this and became scared but man took it. Verily he is ever so cruel and ignorant. (Al-Ahzab-72)

This Trust is the Divine Essence in the form of Rooh-e-Qudsi which could not be borne by any creature of the skies and earth because they do not have the capability to manifest it completely, although the human beings have it but they are ignorant because they do not know that The Essence of Allah is present in their inward, that they are the best creation not because of any other reason but due to the presence of the Divine Essence within them, as Allah declares:

❁ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ (الذاريات-21)

Meaning: And I am within you, can't you see. (Al-Zariyat-21)

So Rooh-e-Qudsi in its best, real, ultimate and perfect form is present in the human being, because other creatures had not the capability to adopt its perfect form, as Allah tells Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani in his book “*Risala Al-Ghausia*”:

❖ “I am not as manifest in anything else as in Man.”

Hence, Rooh-e-Qudsi is the noblest of all the creatures. It is the material or essence of the souls of all the creatures but is revealed in man in its perfect, ultimate and accomplished form. That is why man is called Allah's vicegerent, deputy and representative. The station of Rooh-e-Qudsi is the world of LaHoot and Allah Himself created man in this world. As He said, “I created man with My both Hands (*Jamal and Jalal*)”. The true homeland of man is LaHoot and his ultimate ascension is to reach there. The nourishment (*livelihood and energy*) to

approach it, is zikr (*invocation*) and the tasawur of Ism Allah Zaat (*contemplation of the personal name of Allah*). Iqbal says:

اے طائرِ لاهوتی اُس رزق سے موت اچھی
جس رزق سے آتی ہو پرواز میں کوتاہی

Meaning: Iqbal means in this verse that the nourishment of soul is the vision and nearness of Allah which cannot be attained by the superficial supplications and worships. So in his view death is better than this kind of nourishment because such kind of nourishment cannot provide energy of flight to the bird of soul.

In this verse Rizq رزق or sustenance means the nourishment of soul instead of body and Taerey LaHooti طائرِ لاهوتی (*the bird of LaHoot*) means the soul of man. The true nourishment of soul is the invocation of the personal name of Allah which carries the soul of a Momin to LaHoot Lamakan (*station beyond time and space*) liberating him from the world of Nasut (*world of bodies*) and confers on him the honour of the closeness and vision of Allah. Apart from it, any other zikr, litany, daily recitals, other supplications and prayers do not have the power to liberate the human soul from his body's prison and are in vain.

THE WORLD OF SOULS (JABRUT)

The fourth step is the third level of فَأَخْبَبْتُ (*I Intended*) and is called the world of souls or Jabrut-The connecting world. Rooh-e-Qudsi which is non-creation, Noor of Allah, Noor of Mohammad is sent in Jabrut clad with the Jabruti dress and called Rooh-e-Sultani. Rooh-e-Sultani (*the kingly soul*) concealed Rooh-e-Qudsi in its cover like a tree grows from its seed and also conceals the seed in it. Rooh-e-Sultani is the first dress of Rooh-e-Qudsi or it can be said that Rooh-e-Qudsi is clothed in the Rooh-e-Sultani, which is created from the Rooh-e-Qudsi. At this level, the angels were also created from the Rooh-e-Qudsi.

As in *Risala Al-Ghausia* of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, Allah answers his question about angels, “O’ Ghaus-ul-Azam! I created the angels from the Noor of humans and humans from My Own Noor.”

At this level, the human soul has the same traits, states and actions as those of angels as well as has the same refulgence of Noor. The world of souls is the detail of Divinity and it is the level of Divine attributes and names. The Rooh-e-Sultani is eminent and distinguished of any other material and is free from the deformities and faults of physical bodies as well as from various kinds, colors and shapes. It has the qualities and attributes just like angels because both are created in this world. At this place the soul is without any form and is a primary and expansive entity, can appear in any form and shape as it wants, that is why, angels can adopt any form which they desire. Actually, this level is the beginning of the creation. It has the intuition of itself as well as of others. This is the level of Zaat where it is titled as Rooh-e-Sultani.

In Arabic language, Jabrut means ‘bridge’ or anything which joins two points or things. This level is also called Jabrut because it is the bridge between the three levels of non-creation or Alam-e-Amr-The world of Divine command (*Ahdiyat, Wahdat and Wahdiyat*) and the next three levels (*Jabrut, Malakut and Nasut*) called Alam-e-Khalq-The world of creation. It is also called Maqam-e-Jibreel (*place of Gabriel*) the angel who has been a medium of communication between Allah and His Prophets and who is appointed for connection between Abd and Mabud (*the worshiper and the Worshipped*) and the Creator and the creation. So, this level is a connection between Divinity and humanity. It is in fact a veil (*Barzakh*) and ladder between the world of the unseen and that of concreteness.

THE WORLD OF SYMBOLIC FORMS (MALAKUT)

The fifth step is the fourth level of descent of Zaat and depicts *أَنْ أُعْرَفَ* (*Un O'rafa*), meaning “to be recognized”. It refers to the world of symbolic forms and called Malakut. At this level Rooh-e-Sultani was clothed in the cover of Rooh-e-Noorani (*the soul with celestial light*) which appeared in symbolic forms. Before this level, the Divine Essence was hidden and impossible to be recognized because soul had no form which could be recognized. At Ahdiyat, Wahdat and Wahdiyat, Allah was in Batin (*inward*) and was descending towards manifestation but the world of Malakut or the world of symbolic forms is the initial stage of His recognition or manifestation. What was concealed in soul, revealed in this world in symbolic form. Here the soul took a recognizable form for the first time. However, there is no restriction for the soul to take any particular form. It can appear in any form, though all these forms are immaterial, symbolic and intangible. They can be neither touched or captured nor torn or patched. They are immaterial like ideas, thoughts or feelings, that is why, they can adopt any form. In this world, only form exists, it can be exemplified with shadow which cannot be touched. The lovers of Allah have their revelations from this world and the true dreams also come from here because it is “Barzakh” which exists between the world of souls and the world of bodies. In it, only the form has come but the concreteness and tangibility is yet to come. The souls of plants, animals and non-living things were also created at this level.

THE WORLD OF BODIES (NASUT)

This level of *فَخَلَقْتُ الْخَلْقَ* (*So I created the creation*) is the sixth step and the fifth level. The symbolic forms were covered with their bodies and different bodies of the creature appeared in this

world. This world of physical and material bodies is called Nasut. Here the Rooh-e-Noorani is covered in Rooh-e-Hewani (*the soul directly associated with physical body which was then breathed into the physical bodies of flesh and bones or non-living materials*). Hence, the Divine Essence covered in the veils of the Rooh-e-Noorani and Rooh-e-Jismani or Hewani, revealed in the elemental physical form of the creature. Thus the process of creation completed and Allah manifested Himself completely in humans in the form of Noor of Mohammad by concealing in the cover of Rooh-e-Qudsi, Rooh-e-Sultani, Rooh-e-Noorani and Rooh-e-Hewani. So Allah manifested Himself in Nasut descending from Ahdiyat.

Remember! This world is expanded from the earth to Arsh. The Divine descent does not mean that Allah descended in this world and is not present in other worlds. He is Omnipresent, every world is His world. He is here as well as there. Neither it should be thought that the Noor of Allah is present in the creation in divided or broken form. Noor is like light or fragrance which can neither be divided into parts nor can be separated, though it spreads. Noor may also be exemplified, as knowledge which when transfers from one person to another, remains intact in the first person. Similarly, the Essence of Allah is present in every creature in intact form but it depends upon the capability of every creature that how much attributes and powers of Allah it can manifest.

HUMAN BEING OR MAN

The seventh step and the sixth level is the human being in whom all the levels are contained in comprehensive form. Here the process of creation has completed and Allah manifested Himself in Nasut in human form with the most perfection as compared to the other creatures, in the cover of Rooh-e-Jismani. It means Allah manifested Himself in man or human in the form of Noor

of Mohammad by concealing in the covers of Rooh-e-Qudsi, Rooh-e-Sultani, Rooh-e-Noorani and Rooh-e-Hewani but the man who got His ultimate and perfect manifestation and in whom the manifestation of Allah completed absolutely is the Insan-e-Kamil and Insan-e-Kamil means the Prophet Mohammad who is the ultimate and absolute manifestation of all the levels, as the Saint Sultan Bahoo says ذَاتِ سِرٍّ چَشمِہ چُشمانِ حَقِیقَتِ ہاھُوِیَّت (My manifestation and recognition completed in the entity of Insan-e-Kamil who is the fountain head and eye of the Reality of My HaHooiyat at Ahdiyat i.e. the Incomparable and Unknowable Divine Essence). Insane-e-Kamil may be translated as the Perfect Man or the Universal Divine Man. However, this level is the comprehensive of all the above mentioned levels and it is the last Tajalli (*Theophany*) or the Divine disclosure of the Essence, which is present from pre-eternity when there was not any creature created and also became the reason of prostration of the angels.

Allah manifested His Zaat (*Essence*) descending from Ahdiyat to Wahdat, from Wahdat to Wahdiyat, from Wahdiyat to Jabrut, Jabrut to Malakut and from Malakut to Nasut. So the Divine Essence has sustained the whole universe by revealing Itself in the inward of each and every thing, living or non-living. Only Allah exists, rest of all are non-existent and this very concept is called “Wahdat-ul-Wajud” or it can be said, “In each and every object of the universe only Allah manifests” and this is the Mohammadan Reality. Allah says:

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا (سورة النساء - 126) ❁

Meaning: And Allah has encompassed everything. (An-Nisa-126)

أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ (حم السجدة - 54) ❁

Meaning: Remember! Verily He (Allah) has encompassed everything. (Ha-Meem As-Sajdah-54)

The first and the foremost marvelous writing about Wahdat-ul-Wajud is “Mirat-ul-Arifeen” of Hazrat Imam Hussain which he wrote to satisfy the curiosity of his son Hazrat Imam Zain-ul-Abideen about the explanation of surah Al-Fatiha, as an answer to him. In this book, Imam Hussain has not only described the exegesis of surah Fatiha but has also explained the Mohammadan Reality. He says:

وَكَيفَ يَقُولُ سُجَّانَهُ وَتَعَالَى اللَّهُ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ الْآلِفُ يُشَارِبُهُ إِلَى الْأَحَدِيَّةِ الدِّبِّيَّةِ أَيْ الْحَيِّ مِنْ حَيْثُ هُوَ أَوَّلُ الْأَشْيَاءِ فِي آزَلِ الْأَزَالِ وَاللَّامُ يُشَارِبُهُ إِلَى الْوُجُودِ الْمُنْبَسِّطِ عَلَى الْأَعْيَانِ فَإِنَّ اللَّامَ لَهُ قَائِمَةٌ وَهِيَ الْآلِفُ وَلَهُ دَلِيلٌ وَهِيَ دَائِرَةُ النُّونِ. وَالنُّونُ عِبَارَةٌ عَنْ دَائِرَةِ الْكُونِ فَاتِّصَالَ الْقَائِمَةِ بِالذَّلِيلِ دَلِيلٌ أَنْبَسَّطِ الْوُجُودِ عَلَى الْكُونِ الْجَامِعِ. وَالْبَيْمُ يُشَارِبُهُ إِلَى الْكُونِ الْجَامِعِ وَهُوَ الْإِنْسَانُ الْكَامِلُ فَالْحَقُّ وَالْعَالَمُ وَالْإِنْسَانُ الْكَامِلُ كِتَابٌ لَا رَيْبَ فِيهِ

Meaning: “And how Allah says, “(الْم) *آلَمْ* there is no suspicion about this Book.”¹⁰ Alif *الف*¹¹ (of *آلَمْ*) refers to Ahdiyat that is the Zaat or Essence of Allah or it refers to the foremost of everything and exists before Azal-ul-Azaal (*before time starts*). It means He exists before beginning or any existence and Laam *ل*¹² alludes to that existence who encompasses the whole existence of the creature, which is exactly the Divine Essence. Therefore, one part of Laam *ل* is Alif *ا* and the other *ل* is a semi circle, which refers to Kon¹³ or Alam. So when part *ا* connects with *ل*, it refers to the Existence which has

¹⁰ First verse of surah Fatiha.

¹¹ † Alif is the Arabic alphabet for A.

¹² *ل* Laam is the Arabic alphabet for L. *ل* = *ل* + *ا*. † Alif when joins semi-circle *ل* it becomes *ل*.

¹³ Kon refers to the universe which Allah created by saying the Divine word ‘Kun’ (Be).

encompassed the whole “Alam”. Meem م¹⁴ is the comprehensive (*including all*) of all the worlds (*Kon-o-Makan*) insinuates to Insan-e-Kamil. Hence Haq (*Allah*), Alam and Insan-e-Kamil are one book which has no doubt at all.”

Hazrat Imam Hussain is the Insan-e-Kamil, that is why, he knows that knowledge too, which has been kept secret upon common human beings. In the start of many surahs of the Holy Quran some ambiguous letters occur which are titled as the “Harooof-e-Mutashabihat” by the religious scholars and they forbid the Muslims to think upon these, so they skip them without considering them with the argument that only Allah and His Prophet Mohammad¹⁵ know the true meanings of these letters. Though Imam Hussain relates the reality of the initial words **آلَمْ** of surah Baqarah on the basis of his knowledge of Reality that Alif ا undoubtedly means the Essence of Allah Who is the First and the Foremost, the Beginner of all the beginnings (*Azal of all Azals*) the Ahad (*the One*), the Unique, the Alone, the Origin, the Initiator, the Last, the Elah (*the Worshipped*) and the Eternal of all eternities. The Alif ا of **آلَمْ** refers to the station of Ahdiyat where the creatures are yet not created but the knowledge of their creation is hidden in the Divine Essence. As, Allah had the picture of creation in His Core even before the revelation of their spiritual and physical existence. It is like a designer who fabricates the whole design in his mind before he executes his idea. Hence, the Divine Essence is the origin of all the things, even “Time” has yet not started and “Azal” (*Pre-eternity*) is the title of beginning time of the existence of creatures whether it is the existence of the knowledge of that thing which has to be created. That is why, the Divine Essence existed before every existence. So, He is Alif ا or The Beginner, The Origin, and The Foremost.

¹⁴ م Meem is the Arabic alphabet for M.

¹⁵ Certain Saints also know the real meanings of these letters.

Hazrat Abdul Karim bin Ibrahim Al-Jaili explains the theme of Ahdiyat in his writing “The Insan-e-Kamil” by the following example:

To understand Ahdiyat we can take the example of a wall which is constructed with the combination of bricks, clay, cement and wood. When one beholds it from quite a distance, the beholder sees only the wall instead of the material used in its construction. So, Ahdiyat is like the wall which is the combination of clay, sand and cement. It is not because of its being the combination of these things but wall is its name due to its particular form. Otherwise if the bricks, cement and sand are mixed to shape another form then it would not be called a wall.”

Ahdiyat is the Divinity of the Zaat-e-Haq, which cannot be exemplified by anything else. Although, the knowledge of the entire creation and of the things which were created by كُنْ Kun (to be) is present in It and no doubt, He is the Foremost of every existence, yet it is not the reason of His Ahdiyat. If He had not intended to create the worlds or realms and also had not possessed the knowledge of things of the worlds in His Essence, even then, His Divinity and Ahdiyat would have been intact. His Divine Being would have been existed in the form of لَيْسَ كَمِثْلِهِ شَيْءٌ meaning: “He cannot be likened to anything.” Though, Allah intended to create the creature, so the state or station before the process of creation is called “Ahdiyat” which is the collective station of all the realms, things and creatures and is far more above than this and the transcendent of all.

Hazrat Imam Hussain states about the presence of ل (Lam) in اَلَمْ that this ل depicts a bridge between two stations or is the connecting factor of the two. The apparent structure of ل is constructed by combining two letters ʾ and ʌ. First the letter ʾ is written above and the semi circle ʌ is joined to the end of it,

like this ل and it becomes ل . ا refers to the Divine Essence and و refers to the circle of the existence of Alam which found its existence from Zaat of Allah and it is always connected to ا , letter ا refers to the Divine facts and و refers to the fact of Kon (worlds) or all the things created by Kun كُنْ (Be, i.e. Command of Allah). When ا connected to و at its station of descent ل was created or it can be said ا Alif (Allah) while descending, created the Alam in the form of و . This form of the descent of ا in و is too much comprehensive that when it adopts the form of ل after completing its joining process, nobody can recognize that it has become ل after the connection of ا and و rather the beholder takes it as a single letter ل . Similarly ا i.e. Allah descended and revealed و i.e. the Alam but the process is so perfect and comprehensive that its actual reality disappeared from the ordinary human sight and Alam is considered merely Alam and it is not thought about that this is the Divine descent and manifestation of Allah. If the lower part of ل (Lam) is covered with hand, only ا will be visible, it is the state of such people who cannot see the Alam and its creatures rather Allah only is visible to them and they are called 'Majzoob'¹⁶ as being absorbed in Allah's vision. Though, when the upper part of ل is covered with hands only و is seen. It is the plight of those whose eyes only behold Alam (the world) and Allah is invisible to them. Alam and its every object are the source of Allah's manifestation, that is why they are important. If Alam had not been existed how could Allah have manifested Himself. Hence, the presence of و in ل is important enough for ا to manifest itself completely. So without ا it is impossible for و to exist as well as the revelation of ا without و would not have been occurred. Therefore both the parts of ل (Lam) are equally essential. By

¹⁶ Lost in Divine meditation. The mystic who cannot tolerate the effects of Divine disclosure and loses his senses.

understanding the actual reality of both of these, $\cup$ can be understood or الله (Allah) and $\cup$ Alam can be understand.

In الله letter م (Meem) refers to Insan-e-Kamil (*The Universal Divine Man*) Prophet Mohammad himself, in whom are accumulated all the facts of ا or the Divine facts and those of $\cup$ or the facts of the Alam. Allah covered all the levels of His descent from ا or Ahdiyat in $\cup$ or Alam, the extreme form of His descent is م (Meem) i.e. Mohammad's self.

The letter $\cup$ depicts the combination of Alam-e-Amar (Ahdiyat, YaHoot and LaHoot) and Alam-e-Khalq (Jabrut, Malakut, Nasut) in which ا represents Alam-e-Amar or the inward existence and $\cup$ refers to Alam-e-Khalq or the apparent bodies of objects, and every existence is completed by the combination of its inward and outward beings. Hence $\cup$ refers to the outward and inward of every existence.

In $\cup$ letter ا comes first and the circle of $\cup$ follows whereas in letter م the circle is above and ا is downwards which tells that the origin of $\cup$ or Alam is 'ا' الله, whereas, the extreme or end of محمد Mohammad is the Essence of 'ا' الله (Allah). The $\cup$ of $\cup$ refers to the Alam but the circle $\cup$ of Alam is incomplete whereas the circle $\circ$ of م above ا is complete, which tells that the circle of existence is completed into the sacred self of the Insan-e-Kamil Mohammad the Holy Prophet. Without it, the $\cup$ of Alam is half or incomplete which shows that Insan-e-Kamil is ever present in Alam who follows the footstep of Prophet Mohammad (*it means he adopts the ways of Mohammad outwardly as well as inwardly, he guides his people accordingly*). Due to his presence, the circle of the universe exists. Otherwise, the universe would lose its balance and imbalance of the entire system would create an upheaval. The semicircles of the circle of existence i.e. a semicircle of inward

existence and the semicircle of outward existence join in the sacred self of Prophet Mohammad and the circle of existence gets its completion. The Essence then returns towards Ahdiyat or ۱.

The beginning of ۱ is ۱ and the end of ۱ is also ۱ (Alif) at its lower part. Hence, the origin is Alif 'ا', as well as the end is ۱ Alif الله. Between the initial ۱ of ۱ (Alif, Lam, Meem) and the ending ۱, the upper circle of ۱ is the complete and comprehensive form and is meant for the sacred self of Mohammad who is the accumulator or uniter of all the factual realities between ۱ Alif and ۱ Lam. So in this way, the Alif, Lam and Meem ۱ are a book of the circle of existence, of which the origin is ۱ or the Divine Essence and the extreme end is the ۱ of the sacred self of Insan-e-Kamil, in whom the total levels of manifestation of the Essence are accomplished. So it is above board and doubtless that not only the Divine Essence is manifest in the Insan-e-Kamil Mohammad Mustafa (sall'Allah alayhi wa'alihi wasallam) perfectly and utterly but the entire Alam is also present and accumulated in his very self.

In "Mirat-ul-Arifeen", Hazrat Imam Hussain further states:

❦ فِهَذِهِ النُّقْطَةُ الْبَائِيَّةُ إِشَارَةٌ إِلَى النُّقْطَةِ الْوُجُودِيَّةِ وَبَاءُ الْبِسْمِلَةِ إِشَارَةٌ إِلَى
أَمْرِ الْكِتَابِ الثَّانِي وَهُوَ الْقَلَمُ وَلَا رَيْبَ أَنَّهُ كَانَ فِيهِ مُنْدَرَجًا وَالْبِسْمِلَةُ إِشَارَةٌ إِلَى
أَمْرِ الْكِتَابِ الثَّالِثِ وَهُوَ الْعَرْشُ وَلَا شَكَّ أَنَّ الْعَرْشَ كَانَ مُنْدَرَجًا فِي الْعَقْلِ الَّذِي
هُوَ الْقَلَمُ وَالْفَاتِحَةُ إِشَارَةٌ إِلَى الْكِتَابِ الْجَامِعِ وَهُوَ الْإِنْسَانُ وَلَا شَكَّ أَنَّ الْإِنْسَانَ
قَبْلَ ظُهُورِهِ كَانَ مُنْدَرَجًا فِي جَمِيعِ الْمَرَاتِبِ كَأَنَّهُ دَرَجَاتُ الْكُلِّ فِيهِ بَعْدَ ظُهُورِهِ وَ
إِنْبِسَاطُ النُّقْطَةِ فِي ذَاتِهَا إِشَارَةٌ إِلَى الْكِتَابِ الْمُبِينِ الْأَوَّلِ وَإِنْبِسَاطُ الْبَاءِ بِالْسِّينِ
إِشَارَةٌ إِلَى الْكِتَابِ الْمُبِينِ الثَّانِي وَتَفْصِيلُ حُرُوفِ الْبِسْمِلَةِ وَتَدَاخُلُ بَعْضُهَا فِي

الْبَعْضِ إِشَارَةً إِلَى الْكِتَابِ الْمُبِينِ الثَّالِثِ وَتَكَرَّرَ مَا فِي الْبِسْمِلَةِ فِي الْفَاتِحَةِ
وَتَضَاهَى بَعْضُهَا لِلْبَعْضِ إِشَارَةً إِلَى الْكِتَابِ الْمُبِينِ الرَّابِعِ وَبِجَمِيعِ الْقُرْآنِ مِنْ
الْفَاتِحَةِ إِشَارَةً إِلَى مَرَاتِبِ الْعَالَمِ وَأَجْزَائِهَا

Meaning: “So the dot of با (ba) refers to the dot of existence and the second Ummul Kitab is meant by the با (ba) of Bismillah (بِسْمِ اللَّهِ) and that is the Pen. No doubt! That (Pen) is present in the dot of existence and بِسْمِ اللَّهِ (Bismillah) is the third Ummul Kitab and that is the Exalted Throne and undoubtedly, the Exalted Throne is present in the Wisdom which is called Pen and surah al-Fatiha is the comprehensive book that refers to Insan-e-Kamil. Verily the human being was present in all these levels before his creation just as all the levels are concealed in him after his creation. The expansion or vastness of the dot in itself refers to the first Kitab-e-Mobeen¹⁷. The vastness of با (ba) alongwith س (sen) of بِسْمِ اللَّهِ (Bismillah) refers towards the second Kitab-e-Mobeen. The detail of the letters of بِسْمِ اللَّهِ and the insertion of the same kind in its category refers to third Kitab-e-Mobeen. Its assertion and repetition in بِسْمِ اللَّهِ (Bismillah) and surah al-Fatiha and the similarity of the same types refer to the fourth Kitab-e-Mobeen. However, the accumulation of the whole Quran in surah al-Fatiha refers to all the levels of Alam (realms) and its parts. So try to understand all about it.”

At the level of Wahdat (Alam-e-YaHoot) the human existence expanded from the dot of Noor of Mohammad and completed in Alam-e-Nasut (the world of physical forms) after covering the levels of Alam-e-LaHoot, Jabrut and Malakut, hence all the four levels concealed in his very existence just like seed grows up and completes in the form of a tree covering different stages and then this seed conceals in the fruit of the same tree.

¹⁷ Kitab-e-Mobeen means the enlightened and revealed book.

Every realm YaHoot, LaHoot, Jabrut and Malakut has an origin and an end. The station which is the end of one level would be the beginning of the next level. Hazrat Imam Hussain has titled the beginning of every level as “Umm-ul-Kitab”. ‘Kitab’ means book and ‘mother’ is meant by umm اُمُّ in whose womb is concealed the next generation. Umm-ul-Kitab also refers to surah al-Fatiha in which the whole Quran is concealed, so the beginning of every level is “Umm-ul-Kitab” in which the detail of every level is hidden. He has also entitled every end of a level as “Kitab-e-Mobeen”. Mobeen means bright and vast. The detail of whole Divine knowledge hidden in the Umm-ul-Kitab surah Fatiha is revealed in the Kitab-e-Mobeen i.e. the Holy Quran. Similarly, the origin of every level is Umm-ul-Kitab in which is hidden the detail of that level, and its extreme is Kitab-e-Mobeen where the entire detail is unfolded. The extreme of this level or Kitab-e-Mobeen became the origin or Umm-ul-Kitab for the next level where it gained further detail and it became Kitab-e-Mobeen on the revelation of this whole detail. This Kitab-e-Mobeen again became Umm-ul-Kitab for the next level. Similarly, there are four Umm-ul-Kitab as well as four Kitab-e-Mobeen for these four levels. On their completion, the creation of the comprehensive Book (*Kitab-e-Jamia*) or Insan-e-Kamil (*Universal Divine Man*) got accomplished.

Hazrat Imam Hussain described the detail of all the levels according to the surah Fatiha with reference to his saying in which he said that the entire Quran is concealed in surah Fatiha and the entire Surah Fatiha is hidden in بِسْمِ اللّٰهِ (*Bismillah*) as well as بِسْمِ اللّٰهِ in بِا (ba) and بِا ba is hidden in its own dot. The origin of existence or the first Umm ul Kitab is the Noor of Allah from which the first Kitab-e-Mobeen or the Noor of Mohammad or the Pen manifested in the beginning of the level of Wahdat. At the extreme station of the level of Wahdat the Noor of Mohammad or the Pen became the second Umm-ul-Kitab for the

next level of Wahdiyat or Alam-e-LaHoot. Here the Noor of Mohammad expanded in its own Essence and manifested into the Qudsi Soul or Rooh-e-Qudsi and at the same time, from the Pen revealed the Lauh-e-Mehfooz or the Divine Tablet, which is the Kitab-e-Mobeen of this level and the Umm-ul-Kitab for the next level. Before revelation, everything is concealed at the place from where it is revealed just like a baby is concealed in its mother womb before its birth and a tree is concealed in its seed as well. Similarly, the Noor of Mohammad was hidden in the Divine Noor before Its manifestation and the Rooh-e-Qudsi was concealed in Noor of Mohammad before its manifestation. In brief, the saying of Hazrat Imam Hussain is explained here that **با** ba is concealed in its dot, the dot which extended and formed **با** ba.

Rooh-e-Qudsi with which the material of all the souls was made, is the beginning of the creation of the world of existence. Thus it is Bismillah **بِسْمِ اللَّهِ** with which everything is initiated. The concealment of Rooh-e-Qudsi in the Noor of Mohammad explains the saying that **بِسْمِ اللَّهِ** is hidden in **با** ba. **با** Ba alongwith **س** (seen) revealed **بِسْمِ اللَّهِ** which was concealed in **با**. Rooh-e-Qudsi which is the Kitab-e-Mobeen for the extreme of the second level is the Umm-ul-Kitab for the origin of the third level, and according to the order it is the third Umm-ul-Kitab, it means **بِسْمِ اللَّهِ** is the third Umm-ul-Kitab. From the **بِسْمِ اللَّهِ** revealed the complete Surah Fatiha.

Rooh-e-Qudsi covered all the levels in detail and the souls of all the existence were created with it.

If Rooh-e-Qudsi is the Umm-ul-Kitab then all the souls are Kitab-e-Mobeen. In this way, the level of Jabrut at which all the souls were created is the third Kitab-e-Mobeen because it is the very detail of Rooh-e-Qudsi. These souls got their existence from Rooh-e-Qudsi. So it is evident that all these souls were

concealed in Rooh-e-Qudsi. If Rooh-e-Qudsi is بِسْمِ اللّٰهِ Bismillah, all the souls are then surah Fatiha. Hence, the saying that surah Fatiha is concealed in بِسْمِ اللّٰهِ is explicit, or it is to say that the entire world of souls is concealed in Rooh-e-Qudsi.

Among these souls, all types of souls are included. If only human beings are considered, the souls of all types of humans are included whether they are infidels, Christians, Hindus or Muslims. That is why Hazrat Imam Hussain denotes this third level with the detail of the letters of بِسْمِ اللّٰهِ and explains “the insertion of the same kind in its category”. As the dots join to make letters and words are made by joining letters and then words join to make sentences or verses, verses or sentences make surah or an essay. Similarly, one soul is one letter, which was made from the expansion of a dot or Noor of Mohammad. Just like some of the letters among the all join to make a word and some other letters make the second word and some words join to make a verse and some other words join to make a second verse, similarly, souls also join to make their groups and classes and these groups and classes join to make nations or communities. Some souls together make one community and the others make the second. As the surahs together make the whole book of Quran, likewise, the different communities of souls join together and create a complete book of life. However all these souls are hidden in Rooh-e-Qudsi and Rooh-e-Qudsi is concealed in Noor of Mohammad and Noor of Mohammad is hidden in the Divine Noor. In the same order all the surahs are hidden in surah Fatiha, surah Fatiha in بِسْمِ اللّٰهِ Bismillah, بِسْمِ اللّٰهِ in با (ba) and ba با in its own dot is hidden.

In surah Fatiha and Quran occurs the repetition of letters and words as well, though the letters and words are different as well as similar. In the same way, some aspects of nations are similar and some are different. Hence, the appearance of souls clad in their dresses of physical bodies in the form of groups and nations

in this world is the fourth book, just like the Holy Quran revealed in this world covering the four stages. Firstly, it was revealed from the Divine Tablet on the Exalted Throne. From the Exalted Throne it was revealed in the heart of Prophet Mohammad. It came on the sacred tongue from the sacred heart of the Prophet and then it revealed upon the whole world by his sacred tongue. Similarly, the souls of different creatures also revealed upon the world covering the four levels of existence. Now these four levels exist in the inner beings of the creation after covering which they reached in their bodies of Nasut-the last level the world of bodies. This whole matter can be explained by the example of a student who covers different stages of knowledge and gains access to a particular station, all the stages of knowledge are accumulated in his being, which he has been receiving during different spans of time. This knowledge was present in him since eternity. Acquiring this knowledge through the physical sources means that the concealed knowledge in his brain is revealed upon him. This knowledge was already present in him and after the revelation it accumulated in him. In this way, the creatures of Alam acquired their physical beings after covering different levels. Now all these levels are accumulated in their selves just like all the inner meanings of the Quran are accumulated in the physical words. To grasp the inner meanings one has to ponder over the physical words. If the physical words are not reflected upon, the inner or spiritual meanings can never be understood.

Similarly, all the inward levels and worlds are accumulated in the inner self of the physical existence in the world of Nasut. The realm of Nasut is the extreme of an existence and the realm of YaHoot is the origin of this existence. As it is said in a Hadith “Every extreme returns to its origin” and a verse also says about it, **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** Meaning: “Undoubtedly we are from Allah and to Him only we return”, so every existence has to cover all

the levels backward in ascending order in its own inner self to return to the Divine Essence which it passed through in descending order and achieved its physical existence. It is only the human being who has the honour, being the best creation in the entire world of existence, to achieve his absolute original station and can have an access to the Mohammadan Reality in the world of Wahdat, owing to his wisdom and due to the blessing of Noor of Mohammad and through the medium of that era's Insan-e-Kamil. Other creatures were created at lower levels. The angels were created at the Jabrut and the animals and other objects like mountains, sky, ocean, earth and trees etc. were created in the world of Malakut. That is why, it is the highest station of their ascension as they were created there and it is their level of origin. They are unable to go ahead of this station, as at the Night of Ascension, angel Jibreel expressed his inability to go further from the point of Sidra-tul-Muntaha. Although, anybody may be honoured by Allah's will. For example, the dog of the Ashab-e-Kahf¹⁸ (*people of the cave*) has the special place among the animals and amongst the non-living objects Hajr-e-Aswad¹⁹ is granted a special prestige. Similarly, among the Jinns, the one who seeks Allah's closeness is definitely blessed by his ascension upto a particular station. Yet the status that is bestowed upon the Universal Divine Man, Prophet Mohammad is not given to any creature of the universe.

The basic point of Mohammadan Reality is that everything found its existence from the Divine Essence. It is the belief of every common Muslim that if Allah had not existed there would not have been any possibility of any existence, but Allah Himself declares, if Mohammad had not been created nothing would have been existed.

لَوْلَاكَ لَمَّا أَظْهَرْتُ الرَّبُّوبِيَّةَ ❁

¹⁸ The seven sleepers along with their dog took refuge in the cave of Kahf as were chased by the non-believer's court

¹⁹ The black stone from the paradise fixed by the Holy Prophet in the Holy Kaaba

Meaning: If it was not for you (*O' beloved*) I would not have manifested My Lordship.

He says:

لَوْلَاكَ لَمْ يَخْلُقْ الْأَفْلَاكُ ❁

Meaning: If it was not for you (*O' My beloved Mohammad*) I would not have created the universe.

It means if the sacred self of Mohammad had not existed, the manifestation of Allah would not have been possible, neither the worlds nor the creation were created. Allah had existed but nobody would have been there to call Him Rab. His Raboobiat (*Lordship*) had not revealed if there would not have been any believers, prostraters, humble slaves, seekers and devotees who accept, believe and proclaim Him as Rab in the world. Thus, He had existed, but not.

Hence, the entity who himself is the reason of creation in fact is the Essence of Allah on one side but on the other side is the sacred self of Mohammad. If it is pondered over in depth, one can find out that they are not two different entities rather one. There is no any duality, only One exists. In spite of their being apparently two entities inwardly but actually are same and similar.

Allama Ibn-e-Arabi says in his book “*Shajrat-ul-Kaun*”:

- ❖ Indeed from the soul of Prophet Mohammad the material for the souls of creatures was taken and from his sacred physical body was received the material for their bodies. (Page-79)
- ❖ As water is the source of life of everything, similarly the Noor of Mohammad is the source of life of every heart. (Page-80)
- ❖ Hence he is the torch in the darkness of Kon (*the world and its objects created by Kun*) and the soul of body of every being. (Page-57)

In his other book “*Fusoos-ul-Hikam-wal-Aiqan*” Ibn-e-Arabi writes:

- ❖ The presence of the Noor of the Prophet Mohammad in the entire creation is like the presence of water in trees. (Page-97)

When all the worlds and their creatures had been created with the Noor of Mohammad and the Noor present in their inwards had diverged all over the worlds, this Noor now has to converge back into its own Essence. The creation of the creature with the Noor occurred in six steps called Tanazalat-e-Satta and is consisted of levels of HaHooiyat (*Ahdiyat*), YaHoot (*Wahdat*) LaHoot (*Wahdiyat*), Jabrut, Malakut and Nasut which have already been discussed in detail in the beginning of the book.

Though, the seventh stage in which the Noor, wisdom and knowledge of the worlds accumulated back in the sacred self of Insan-e-Kamil, Prophet Mohammad sall’Allahu alayhi wa’alihi wasallam completed in a single step. That is why, the seventh level is called the comprehensive of all the levels because the levels which were covered step by step in the descending journey of Noor, now all of them are covered in a single step in its ascending back contraction. This level is called “Astwa” in the Quran, as Allah says that He completed the creation of the universe in six steps and then had His Astwa in the Arsh (*Throne*).

❖ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ (سورة الاعراف-54)

Meaning: Indeed! Allah is your Lord Who created the heavens and the earth in six days and then had His Astwa in Arsh. (Al-A’raf-54)

The Arsh means the sacred heart of Prophet Mohammad, as Allah has said:

❖ قَلْبُ الْمُؤْمِنِينَ عَرْشُ اللَّهِ تَعَالَى

Meaning: The heart of Momin is the Arsh of Allah.

The heart of Prophet Mohammad or the heart of Momin means the heart of Insan-e-Kamil which is the Arsh of Allah since pre-existence till eternity. In every era the inward of the creatures of the worlds is the hidden Noor of Insan-e-Kamil, which is hidden as well as evident, inward as well as outward in the entity of Insan-e-Kamil. Hence, the Noor of Insan-e-Kamil is the origin and his humanness is the extreme of the creation. He is the first, the last, the manifest and the hidden. The matter, which started from Noor, ended at humanness, started from **هُو** Hoo²⁰ ended at Abd²¹ **عَبْدُ**. The end of the journey, the crux of the matter is Abd-o-Hoo²² **عَبْدُهُ**. He is the point at which the Noor, intellect, the attributes of sight, hearing, life, soul and even every created thing of the Alam gathered back. So the Holy Prophet is the pivot of the universe and a comprehensive book of all the books. He is the Umm-ul-Kitab as well as the Kitab-e-Mobeen. Allah says about him:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ (يس-12)

Meaning: And I have enclosed everything in Imam²³-e-Mobeen (Insan-e-Kamil). (Yaseen-12)

In the description of Tanazalat-e-Satta according to the Qudsi Hadith:

كُنْتُ كَنْزًا خَفِيًّا فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ ذَاتِ سِرٍّ چَشْبَهُ چَشْمَانِ

“ذَاتِ سِرٍّ چَشْبَهُ چَشْمَانِ حَقِيقَتِ هَاهُوَيْتِ” is the last and the seventh level which means the sacred self of Insan-e-Kamil who is the fountain head, eye and the recognition of Allah. In whom, all the levels of creation completed and the Divine descent perfected.

²⁰ The Divine Essence.

²¹ The slave of Allah.

²² The perfect slave of Allah whose reality is Hoo.

²³ Imam is the leader.

Hence in his existence, the Divine Essence manifested Itself ultimately or he is the ultimate manifestation of Allah. After His absolute manifestation, all the attributes, Divine as well as related to the creation, are accumulated in Insan-e-Kamil. He is derived from the 'Totality' of the Divine Essence and manifests the same Essence and His attributes. He is the countenance of Allah. Thus the total attributes of Allah are gathered in him and from the Noor of Insan-e-Kamil revealed all the attributes of the world (*konia*) or the creatures, so the attributes of creation are also present in him. That is why, he is a collective book of the Divine Realities and the realities of the creation. He is a mediator, source, medium or a joining point between Abd عَبْد and Hoo هُو. He is Hoo as well as Abd. Since he contains and manifests all the Divine Realities, so he is Hoo and because of the accumulation of the characteristics of creatures of Alam, he is Abd or human. Every Muslim bears the witness of the Insan-e-Kamil the Prophet Mohammad as being Abd-o-Hoo عَبْدُ by his tongue saying Kalma Shahadat but does not recognize his reality.

❖ أَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Meaning: I bear witness that Mohammad is the Prophet of Allah and the Abd-o-Hoo.

Allama In-e-Arabi says:

- ❖ The Reality of Insan-e-Kamil is the comprehensiveness of Raboobiyat (*Lordship*) and Abudiyat (*slavehood*). The Divine Essence is one but Its grandeur is twofold. The one is called Raboobiyat and the other is Abudiyat.
- ❖ Insan-e-Kamil is the comprehensiveness of Raboobiyat and Abudiyat. At times the Theophanies of Raboobiyat reveal from him and at times his Abudiyat reflects from him. The Prophet Mohammad and some of his successors are like an ocean that is never dried. Their eternal Raboobiyat and eternal Abudiyat are their grandeur. (**Fusus-ul-Hikam-wal-Aiqan**)

- ❖ Insan-e-Kamil has dual aspects i.e. the outward physical aspect and the inner Divine aspect. The outward aspect (*humanness*) is similar to the creation of Alam and the inner spiritual self possesses the same status as that of Divinity. Thus he is a human being outwardly but his reality is the “Totality”. He has the capability to possess the Divine marvels and attributes just like Noor, Knowledge, Intellect, Guarded Tablet, Pen, Throne and Chair etc. as well as the traits of the created things. The creature other than human cannot accept both of these because no created object of Alam is capable to possess the Divinity while the Divine Essence cannot accept servility towards anyone. Rather Alam (*the creation*) is entirely abd or slave and Haq (*Allah*) is Alone and the only One who deserves to be worshipped. Hence, it is not fair to attribute Allah with the characteristics which are opposite to His Grandeur, similarly creation should not be attributed by the attributes which are against Abudiyat (*subjection*). Though, in the Universal Divine Man, both aspects exist in perfection. On one side he is related to the Creator and on the other he is related to creation as ‘Man’. He is called Abd (*slave*) due to his status of being a creation and because he is accountable to Allah and he is called Rab (*Lord*) in the world of Divinity because he is the representative or vicegerent of Allah. **(Fusus-ul-Hikam-wal-Aiqan)**

In the Qudsi Hadith it is referred that, “I have created man with both of My hands.” By both Hands means His attributes of Jamal and Jalal as well as the attributes of Raboobiyat and Abudiyat, but He created other creatures with one Hand. It means they possess only Abudiyat and the Divine Essence only possesses Raboobiyat. The Essence is void of Abudiyat and creation is void of Raboobiyat. Though the Divine Universal Man or Insan-e-Kamil is the comprehensive book of entire Existence i.e. Allah and the creation because he possesses both the attributes Raboobiyat and Abudiyat i.e. Creator and the creation.

That is why, Insan-e-Kamil is called Alam-e-Kabeer (*the macro world*) and the universe is called the Alam-e-Sagheer (*the micro world*). The universe and its total creatures are one aspect of Insan-e-Kamil and the Divine Essence is the other. Thus the universe proves to be smaller than Insan-e-Kamil.

Hazrat Abdul Karim Bin Ibrahim Al-Jaili expresses that Allah says to His beloved Insan-e-Kamil, “My beloved, yourself actually is my Hooiyat or Essence, you are Me and I am you, it means, in yourself only I exist. You are exactly Hoo and Hoo is in fact Myself. My friend! Your existence is due to My plan or will and the multiplicity in which you exist, in fact is based on My Wahdiyat (*Unity*). Rather My physical existence is because of you. I am meant by you. I am for you not for Myself. You are meant by Me, you are for Me, not for yourself. It means, we are not two different entities rather one. My beloved! You are the point on whom the circle of existence is based and in this circle you are the worshipper and the worshipped. Simultaneously you are the manifest and the Divine elegance. You are an eye for man and are a man who is equally essential for the eye.” (**Insan-e-Kamil**)

According to Allama Ibn-e-Arabi, “Allah created man on His Own disposition just like the fruit grows according to the form and nature of seed. Hence, Insan-e-Kamil is on the Face of Haq, or he is the comprehensiveness of all the Divine actions, Essence and attributes. Thus Allah made the Alam (*realms*) in accordance to Alim i.e. the Insan-e-Kamil. All the knowledge and characteristics of Alam are accumulated in the heart of Insan-e-Kamil, that is why, Insan-e-Kamil is the countenance of the universe. Allah collected and revealed all the Divine names and the facts of universe in the Insan-e-Kamil, which are obvious and present in detail in the cosmos. So Insan-e-Kamil is the comprehensive book of all the facts, Divine and those of creation. He is the comprehensiveness of all the attributes of Haq (*Allah*) and Alam. So in him are present a sum total of Divine names and the factual

realities which Allah revealed in the cosmos. As Allah is manifest in the form of Insan-e-Kamil, hence everything is subjugated to him. Therefore Allah says in the Quran:

وَسَخَّرَ لَكُم مَّا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ ﴿٥٢﴾

Meaning: O' beloved! Allah has subdued all for you, whatever is present in the skies and earth.

Thus, whatever is present in Alam that is all under the control of Insan-e-Kamil. (Fusoos-ul-Hikam-wal-Aiqan)

According to Hazrat Shah Mohammad Zauqi, "Insan-e-Kamil is the abridged form of the entire creature. As regards his intellect and soul, he is the Umm-ul-Kitab, his heart is the Divine Tablet and his self is the book of obliterations and affirmations. Insan-e-Kamil or the Divine Universal Man is a perfect Book and this is the sacred Book in which nothing is missing (i.e. everything is written in it). Its meanings and underlying secrets can only be intelligible to those, who are pure of the veils of darkness." (Sir'r-e-Dilbaran)

Hazrat Sultan Bahoo states the levels of Divine descent in the heart of man and the reality of Insan-e-Kamil in these words, "Insan-e-Kamil is the one whose outward self is engaged with the creation but inward is engrossed in the Creator, as he is actually appointed in LaHoot which is the hidden world. In that world he is present in the form of a pure soul which is reflected outwardly in the physical world. He descends five steps (from Ahdiyat to LaHoot then Jabrut, Malakut and Nasut) to be present in the material world. That is why, he is called "Hazrat Khums"²⁴ (i.e. "A man having five levels simultaneously" as he is present in all the five worlds or all the five worlds are present in him). At the first level (i.e. Ahdiyat), he is present in the form of a theophany of the Divine Essence which is a very subtle and concise form of his existence that would manifest in the physical world. That

²⁴ Khums means 'five'

theophany is just a light and a non-creation and is related with the world of Reality. At the second level, (i.e. *LaHoot*) he is present as a pure soul. At the third level (i.e. *Jabrut*) he is present as a human soul, this is the world of souls which have all the senses (*that manifest from the human body*). At the fourth level (i.e. *Malakut*) he is present as a soul which has a proper recognizable form. Although it is non material but its form is the same as a material body, it cannot be touched but seen. This is the world of symbolic forms of bodies. At the fifth level (i.e. *Nasut*) he is present with his material and physical body. This is the world of material bodies or the world of manifestations and is also called the world of physical beauty.” (Sultan-ul-Waham)

Hence, *Insan-e-Kamil* is the representation, countenance and mirror of Allah. He is the ultimate Divine Self. The entity of *Insan-e-Kamil* is the one who grants the *Hooiyat* of Allah (*the Intangible Existence*) the physical existence of انا or I. It means before the creation of *Insan-e-Kamil*, the name Hoo هو for Allah was present but there was no existence whom He could address by انا I. The existence of *Insan-e-Kamil* is the *Aniat* انيت (Self) of Allah. That is why the Quran uses words like يَدُ اللَّهِ “Hands of Allah” and وَجْهَهُ اللَّهُ “the Face of Allah”, even when He has no Hands, Feet and Face either. At the station of *HaHooiyat*, He is only Noor rather transcendent than Noor, the One Who cannot be exemplified by anything else. كَيْسٍ كَمِثْلِهِ شَيْءٍ Meaning: He cannot be likened to anything.

So the existence of Allah’s Self is actually the being of the Divine Universal Man. His hands are Allah’s Hands, his feet are Allah’s Feet, his face is Allah’s Face, his speech is Allah’s Speech and the discourse about him is in fact the discourse about Allah.

In his book “*Mirat-ul-Arifeen*” Hazrat Imam Hussain called *Insan-e-Kamil* as the Ultimate Divine Self. He says that just as

the Essence of Allah is the comprehensiveness of all the creatures, all the creatures found their existence from the Divine Existence, His Noor is the inner reality of every object and the physical appearance of things is the revelation of the Divine Existence too, similarly, the existence of the Universal Divine Man is the comprehensiveness or the accumulation of all the creatures and the worlds. Due to him everything exists and the inward of every object is his inward. He is the Umm-ul-Kitab of every Alam and its every creature. He is such a book in which is written all the Divine as well as the facts and realities of the creation. Hence, he is the Book of the Books (*Kutb-ul-Aktab*). He is the Umm-ul-Kitab in accordance to the synopsis of the creation and is the Kitab-e-Mobeen due to their detail. All the things of the universe are abridged and accumulated in his Noor. He has their knowledge in detail. Thus on such basis, Insan-e-Kamil possesses the knowledge of everything of every world of every universe in the same manner as Allah possesses. Nothing is out of his knowledge. He has his eye on each and every object of each world. Whatever Allah wants to watch and know, He does it only through the mediation of Insan-e-Kamil. Allama Ibn-e-Arabi expresses that the literal meaning of Insan is “pupil of eye” which has the power of sight and which makes the eye to see with. As Allah observes His own marvels through the Insan-e-Kamil’s eye and He also watches all the creatures through him, hence Insan-e-Kamil becomes the pupil of His eye with which He beholds His creature and showers mercy upon them. So the Universal Divine Man is present in Alam just like a precious jewel is set in a ring. The gem is the symbol of decor and embellishment and the kings stamped their treasures with gems as the kings take care of their treasures by stamp, similarly Allah also takes care of His creature by Insan-e-Kamil.” (**Fusoos-ul-Hikam-wal-Aiqan**)

The Essence of Allah does not manifest Itself perfectly in all the human beings despite having the capacity. Instead It

manifests in them according to their status of nearness with Allah. The Man in whom the Divine Essence manifests Itself with all the attributes is only one since pre-existence till eternity and that is the Insan-e-Kamil Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam who appears in the best of men of their respective eras changing his dress (*physical appearance*) in every era.

Hazrat Abdul Karim bin Ibrahim Al-Jaili explains, "Insan-e-Kamil is the pivot of the Alam around whom all the existence revolves from beginning to the end. Since the advent of existence, he is only one entity till the eternity of the eternities. Then there are colourful dresses for him and according to the dress, he is entitled by the name that does not go for his other dress. His real name is Mohammad, his filial appellation is Abu-Al Qasim, his epithet is Abdullah and his title is Shamsuddin. In accordance to each physical dress he has different name. In every era, he has a name which suits to the physical dress in which he appears in that age." (*Insan-e-Kamil Page 388*)

Hence, the sacred self of Insan-e-Kamil remains the same with whom the existence originated, in whom the Essence of Allah manifested since the pre-existence till the eternal end. The one who is the absolute manifestation of Zaat and the Divine mirror. Without him the Divine Essence does not manifest in perfection. Insan-e-Kamil is not only the perfect Divine manifestation but also possesses all the human physical attributes. He lives among the humans like them as well as is the abode of Haq (*Allah*) simultaneously. If he has on one side the human element and Abudiyat (*the slavehood*), on the other also has Raboobiyat (*the Lordship*).

In *Fusoos-ul-Hikam* Ibn-e-Arabi writes:

- ❖ Thus Insan-e-Kamil is only one since pre-eternity till eternal end and that sacred self is the Prophet Mohammad himself who has been coming in this world in all the Prophets,

Messengers, Saints and Successors since Prophet Adam till Prophet Isa (*The Christ*) and after the seal of Prophethood he would be manifesting in the forms of Ghaus²⁵, Qutb²⁶, Abdal²⁷ and the Saints of Allah with all great levels. (Page-165 *Sharah Fusoos-ul-Hikam-wal-Aiqan, Riyaz Qadri*)

- ❖ In every era Prophet Mohammad keeps changing his physical dress and manifests in the bodies of the distinguished and perfect men. (Page-97 *Sharah Fusoos-ul-Hikam-wal-Aiqan, Riyaz Qadri*)

It can be concluded with the saying of the Holy Prophet that “I am from the Noor of Allah and the entire creation is from my Noor.” This Noor of Mohammad is in fact the Mohammadan Reality or Haqeeqat-e-Mohammadiya. Mohammadan Reality appears in human perfectly and completely more than any other creature. The person who reaches the level of Wahdat (*Oneness*) or the Haqeeqat-e-Mohammadiya i.e. the Noor of Mohammad covering all the inward levels gets accomplished and becomes the manifestation of Mohammadan Reality. He is the Abdullah (*slave of Allah*) who is called Insan-e-Kamil in Faqr and Spiritualism. However, one must remember that Allah manifests Himself, whereas man ascends. The status of Rab as Rab remains the same even after His descent and the slave remains slave even if he ascends the highest.

^{25, 26, 27} Ranks of great Saints

CHAPTER TWO

THE FOREMOST, THE LAST, THE REVEALED AND THE HIDDEN

In the first chapter, it is sufficiently learnt about the Mohammadan Reality that the First, the Last, the Obvious and the Hidden is the manifestation of only One Essence. However, to discuss separately about these most accomplished aspects of the Mohammadan Reality is necessary for the better knowledge of the reality.

So, as it is read in the previous chapter that Allah, first of all, manifested from the HaHooiyat or the realm of Ahdiyat, adopted the face of Ahmad wearing the veil of Meem (م of Ahmad احمد in YaHoot or the Alam-e-Wahdat and that the souls of the human beings and the whole universe were created from the Noor of Mohammad stage wise. Hence, the source and inception of the entire universe and the creation is the sacred self of Mohammad sall'Allahu alayhi wa'alihi wasallam. As regards his creation, he is the first and regarding his revelation as a Prophet he is the last, that is why he is also called the First and the Last as Allah says in the Quran:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾ (الحديد-3)

Meaning: He is the First and Last and the Obvious and Hidden, he possesses the knowledge of each and everything. (Al-Hadeed-3)

The honest exegetes have explained the verse that it has been revealed to express the grandeur of Prophet Mohammad.

- ❖ Hazrat Mohiyyuddin Ibn-e-Arabi describes in *Futuhat-al-Makkiyyah* (chapter 10) about this verse: “The Prophet

Mohammad is the First, the Last, the Obvious and the Hidden and is the knower of everything.”

His sacred names: the First, the Last, the Obvious and the Hidden reveal the Mohammadan Reality.

Hazrat Jabir Bin Abdullah tells the tradition that the Holy Prophet says:

يَا جَابِرُ إِنَّ اللَّهَ تَعَالَى خَلَقَ قَبْلَ الْأَشْيَاءِ نُورَ نَبِيِّكَ مِنْ نُورِهِ ۝ ❁

Meaning: O' Jabir, indeed Allah created the Noor of your Prophet earlier than everything else.

He said on another occasion that:

أَوَّلَ مَا خَلَقَ اللَّهُ نُورِي ۝ ❁

Meaning: First of all Allah created my Noor from His Noor.

Further, tells the Holy Prophet:

أَنَا مِنْ نُورِ اللَّهِ تَعَالَى وَكُلُّ خَلْقٍ مِنْ نُورِي ۝ ❁

Meaning: I am from Allah's Noor and all the creatures are from my Noor.

Allah created all the souls of human beings from his Noor. Allah Himself tells His Prophet in a Qudsi Hadith:

لَوْلَاكَ لَمَّا خَلَقْتُ الْآفَلَكَ ❁

Meaning: If it was not for you (O' My beloved Mohammad) I would not have created the universe.

Hence, he is the reason for the creation of universe.

لَوْلَاكَ لَمَّا أَظْهَرْتُ الرَّبُوبِيَّةَ ❁

Meaning: (O' beloved) if it was not for you I would not have manifested My Lordship.

The explanation of both the above Hadiths is that Allah says, O' Mohammad I have created the cosmos and every creation

only because of you. If Mohammad was not meant to be created Allah would not have manifested Himself. Neither were there any creation nor Alams. Allah had existed but nobody would have been available to call him Rab or pray to Him, His Lordship would not have been revealed nor would He have manifested Himself. So, the sacred being of Mohammad is the cause of the creation of everything. By one aspect he is the Essence of Haq Himself but simultaneously he is the sacred self of Mohammad. In reality, they are not two different or separate entities rather if thought profoundly, in spite of their being two entities apparently, they are same and similar. Allah created the universe and manifested Himself upon all the creatures that He is their Rab, Master and Creator only because of Prophet Mohammad, otherwise Allah says, My beloved if you were not intended to be existed, I would not have manifested Myself. A poet has said so beautifully that:

اے کہ تیرے وجود پہ خالق دو جہاں کو ناز
اے کہ تیرا وجود ہے وجہ وجود کائنات

Meaning: O' Prophet! The Creator of both the worlds takes pride in your existence as your existence is the cause of creation of the universe.

According to the Holy Prophet:

كُنْتُ نَبِيًّا وَآدَمُ بَيْنَ الْمَاءِ وَالْطِّينِ ❁

Meaning: I was the Prophet even at the time when Prophet Adam was between clay and water (*in the process of being created*).

Allah says:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَ مِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَ
عِيسَى ابْنِ مَرْيَمَ ۖ وَآخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ۚ لَيْسَ لَكَ الصِّدِّيقِينَ عَنْ صِدْقِهِمْ
وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ۝ (احزاب-7-8)

Meaning: And (*O' beloved*) Remember! When we took oath from the Prophets, they were you, Nuh (*Noah*), Ibrahim (*Abraham*), Musa (*Moses*) and the Isa (*Christ*) the son of Maryam (*virgin Mary*) and We took from them a strong covenant so that He may inquire about their truth from the truthful and He has prepared a severe torment for the pagans. (Al-Ahzab-7,8)

Abu Huraira relates that the Holy Prophet explained the above verse as following:

- ❖ “Regarding creation I am the first among all the Prophets and the last regarding my revelation.” (Dalail-un-Nubuwwah)

Hazrat Ibn-e-Abbas relates that it was asked, “O Prophet! When was your oath taken?” He replied, “When Adam was between the soul and body.”

About the same verse, Abu Huraira refers the saying of Imam Baghawi with the Salbi's endorsement that the Prophet told, “I am the foremost of all the Prophets regarding my creation and as regards my revelation in the world, I am the last of them of all.”

- ❖ Allah says in Quran:

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾ (الم نشرح-1)

Meaning: (*O' beloved*), Have we not revealed your origin. (Alm-Nashrah-1)

The exegetes explain that the word *صَدْر* used in this verse means the foremost of certain thing and the use of this word implies here that he is the first of all the Prophets.

Hazrat Jabir Bin Abdullah Ansari relates:

﴿قُلْتُ يَا رَسُولَ اللَّهِ يَا أَبَا أَنْتَ وَأُمِّي أَخْبَرْنِي عَنْ أَوَّلِ شَيْءٍ خَلَقَهُ اللَّهُ تَعَالَى قَبْلَ الْأَشْيَاءِ قَالَ يَا جَابِرُ إِنَّ اللَّهَ تَعَالَى قَدْ خَلَقَ قَبْلَ الْأَشْيَاءِ نُورَ نَبِيِّكَ مِنْ نُورِهِ فَجَعَلَ

ذَلِكَ النُّورُ يَدُورُ بِالْقُدْرَةِ حَيْثُ شَاءَ اللَّهُ تَعَالَى وَلَمْ يَكُنْ فِي ذَلِكَ الْوَقْتِ لَوْحٌ وَلَا قَلَمٌ وَلَا جَنَّةٌ وَلَا نَارٌ وَلَا مَلَكٌ وَلَا سَمَاءٌ وَلَا شَمْسٌ وَلَا قَمَرٌ وَلَا جَبَّتِي وَلَا إِنْسِي

Meaning: O' Prophet! May my parents be sacrificed upon you! Just tell me, which thing Allah created first? It was replied "O' Jabir! Indeed Allah created the Noor of your Prophet from His own Noor before the creation of entire creature. That Divine Noor has been revolving around by the Divine Will. At that time, there was neither heaven nor hell, neither angels nor sky, neither the sun nor moon and neither jinns nor human beings were existed (*there was nothing at all*).” (Zarqani, Volume 1, Page 46)

❖ Hazrat Umar Farooq relates that The Holy Prophet said to him,

يَا عُمَرُ أَتَدْرِي مَنْ أَنَا. أَنَا الَّذِي خَلَقَ اللَّهُ عَزَّوَجَلَّ أَوَّلَ كُلِّ شَيْءٍ نُورِي فَسَجَدَ لِلَّهِ فَبَقِيَ فِي سُجُودِهِ سَبْعَ مِائَةٍ عَامٍ فَأَوَّلَ كُلِّ شَيْءٍ سَجَدَ لِلَّهِ نُورِي وَلَا فَخْرَ يَا عُمَرُ أَتَدْرِي مَنْ أَنَا. أَنَا الَّذِي خَلَقَ اللَّهُ الْعَرْشَ مِنْ نُورِي وَالْكَرْسِيَّ مِنْ نُورِي وَالشَّمْسَ وَالْقَمَرَ وَنُورَ الْبَصَارِ مِنْ نُورِي وَالْعَقْلَ مِنْ نُورِي وَنُورَ الْمَعْرِفَةِ فِي قُلُوبِ الْمُؤْمِنِينَ مِنْ نُورِي وَلَا فَخْرَ (جواهر البحار جلد 2)

Meaning: O' Umar! Do you know? Who am I? I am the one whose Noor Allah created the first, then my Noor prostrated before Allah and remained in this state for seven hundred years. So it was my Noor which first of all prostrated before Him, and I am not boasting. O' Umar! Do you know? Who am I? I am the one with whose Noor Allah created the Arsh (*the Empyrean*) as well as the Kursi (*The Chair*), the sun, the moon, the Noor of eyes and the intellect etc. He granted the Noor of Marifat²⁸ to the hearts of Momins (*true faithfals*) also from my Noor and I am not saying it out of pride. (Jawahir-ul-Bihar, Vol-2)

²⁸ Gnosis, Mystic Knowledge of Allah which is acquired only after having the Vision and Closeness of Allah.

❖ Hazrat Abu Huraira also relates:

❖ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَ جِبْرِيلَ عَلَيْهِ السَّلَامُ كَمْ عُمُرْتُ مِنَ السِّنِينَ قَالَ وَاللَّهِ لَا أَدْرِي غَيْرَ أَنَّ كَوْنًا فِي الْحِجَابِ الرَّابِعِ يَظْهَرُ فِي كُلِّ سَبْعِينَ أَلْفَ سَنَةٍ مَرَّةً رَأَيْتُهُ اثْنَيْنِ وَسَبْعِينَ أَلْفَ مَرَّةٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا جِبْرِيلُ وَعِزَّةُ رَبِّي أَنَا ذَلِكَ الْكَوْكَبُ

Meaning: The Holy Prophet asked the angel Jibreel (*Gabriel*), “How many years of your age have you spent”. The angel replied, “By God! Nothing I know except that a star of Noor rises after every seventy thousand years in the fourth layer of the veils of Divine Noor. I have seen that star seventy two thousand times.” Then the Prophet uttered, “O' Jibreel! By the Honour of God, that star is me”. (*Jawahir-ul-Bihar Vol-2, Ruh-ul-Bayan Vol.2, Seerat-e-Halbiya Vol.1*)

Hazrat Shaikh Abdul Qadir Jilani writes in his book “*Sir'r-ul-Asrar*”:

❖ First of all Allah created His beloved Prophet Mohammad with His Noor-e-Jamal (*the Light of Divine Compassion and other aesthetic attributes*).

Following Qudsi Hadith expresses it as:

❖ خَلَقْتُ رُوحَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ مِنْ نُورٍ وَجْهِي كَمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ أَوَّلَ مَا خَلَقَ اللَّهُ رُوحِي وَأَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ وَأَوَّلَ مَا خَلَقَ اللَّهُ الْعَقْلَ فَالْمُرَادُ مِنْهَا شَيْءٌ وَاحِدٌ وَهُوَ الْحَقِيقَةُ الْمُحَمَّدِيَّةُ

Meaning: “I created first of all the soul of Mohammad with My Noor.” Just as the Holy Prophet stated, “First of all Allah created My Soul”. Further he said, “Allah first of all created my Noor from His Noor.” He also said, “Allah created Pen first of all” and said, “Allah created Intellect first of all.” From all these statements one thing is meant only and that is the Mohammadan Reality or Haqeeqat-e-Mohammadiya.

While explaining this Qudsi Hadith, Ghaus-ul-Azam Shaikh Abdul Qadir Jilani describes that the name of the sacred self of Hazrat Mohammad is 'Noor', only because his sacred self is pure of the darkness of Jalal (*Divine Wrath and Majesty*), as Allah says, "There has indeed come to you a Noor from Allah and an enlightening book" (**Al-Maidah-15**). Noor refers to the Prophet Mohammad and the enlightening book is Holy Quran. The purpose of denoting him by intellect is that he has been conferred upon with the knowledge of all the realities. Pen is associated to him because just as pen is the source of transferring knowledge in the realm of words, similarly, the Holy Prophet is the source of granting the inspirational knowledge. He is abridged form of the entire creation as well as the initiation and the origin of the creation of universe."

Alama Iqbal says while describing the Mohammadan Reality in his poetry.

لوح بھی تُو قلم بھی تُو تیرا وجود الکتاب
گنبد آگینہ رنگ تیرے محیط میں حباب

Meaning: The existence of the Prophet Mohammad is the Divine Book which consists of the whole knowledge. He is also the Divine Tablet as well as the Pen, Pen which has written the destiny of the creatures on the Divine Tablet. The whole world is encompassed by his enlightening Noor.

نگاہِ عشق و مستی میں وہی اوّل، وہی آخر
وہی قرآن، وہی فرقان، وہی یس و یس طہ

Meaning: The lovers perceive him as the first and the last in their state of rapturous love. To them, he is the verses, surahs and the Quran as well i.e. he is the subject of the Book, he is the writer as well as the written, in fact, he is the whole book.

- ❖ Shaikh Mohiyyuddin Ibn-e-Arabi has given a beautiful example of his being the first and last. He says that a trader wraps his

treasure with carpets and fills them with several layers of pieces of clothes and when he unfolds the carpet, the piece of cloth which was placed first of all, will come out in the end.

He writes in his book “*Shajrat-ul-Kaun*”:

- ❖ The fact of the revelation of the Holy Prophet is such that his soul came into being first of all and he came in the world in the last, due to which he is called the first and the last.
- ❖ Allah first of all extracted the essence of the real seed of Kun (to be) i.e. the tree of creatures and existences and then purified and sanctified it to the extent that it became adorned, being absolved of every type of blemishes and impurities. Then Allah conferred upon it the Noor of righteousness, due to which the real essence revealed. Allah then made it dive into the ocean of His Compassion, so that, its beneficence spread around and from it the Noor of the Prophet Mohammad manifested. Afterwards, Allah elevated and adorned it with the enlightenment of the Noor of Divinity, then made this sacred Noor the reality of the Noor of every existence. Hence, Prophet Mohammad the lord of both the worlds is the foremost among the creation and the last regarding his revelation. (Shajrat-ul-Kaun)

Hazrat Abdul Karim bin Ibrahim Al-Jaili says in his book “*Insan-e-Kamil*”:

الْكُلُّ فِيهِ وَمِنْهُ وَكَانَ عِنْدَهُ ❁

Meaning: Everything is within him (the Holy Prophet), from him and by him and would be from him.

In the previous chapter and in the beginning of this chapter it is proved that first of all the sacred Noor of the Prophet Mohammad sall’Allahu alayhi wa’alihi wasallam was manifested, then by his Noor, each and everything of the universe was created. It is also

proved by the learned and faithful people through numerology that the Noor of Mohammad is the essence of every object of the universe and is manifest from everything. Numerology has its own importance among the other fields of knowledge. The table of the letters to deduce the numbers of the name of any object, place or thing is given below.

Arabic Alphabet:

ا	ب	ج	د	و	ز	ح	ط	ي	ك	ل	م	ن
A	B	J	D	H	Z	H	T	Y	K	L	M	N
1	2	3	4	5	6	7	8	9	10	20	30	40
س	ع ²⁹	ف	ص	ق	ر	ش	ت					
S	A	F	Suad	Q	R	Sh	T					
60	70	80	90	100	200	300	400					
ث	خ	ذ	ض	ظ	غ							
S	Kh	Zal	Zuad	Zoen	Gh							
500	600	700	800	900	1000							

All the letters are rated as given in the table, according to this knowledge. In this regard certain following points are to be considered.

1. No digit is taken for mud (ـ) and hamza (ء).
2. No digit is used for zbr (ـ), zer (ـ) or erected zbr (ـ) as used in the words like الله (Allah), رحمن (Rehman), الہی (Elahi).
3. The digits of پ (P) and ب (B) are considered equal.
4. Same numbers are taken for ت (T) and ط (T).
5. The numbers of د (d) are counted equal to those of و (d).

²⁹ ع is the Arabic alphabet which gives sound of all vowels a, e, i, o, u.

6. The numbers of چ (ch) are taken equal to the numbers of ج (j).
7. Same numbers are taken for ز (z) and ژ (zh).
8. Same numbers are taken for ژ (rr) and ر (R).
9. Equal numbers are counted for گ (g) and ک (k).

By these clues we can deduct the numbers of a certain object's existence. For example چاند chand (moon) and قمر qamar (moon), مهتاب mehtab, ماهتاب mahtab can be used here for knowing their numbers.

$$\begin{array}{ccccccc} & D & N & A & Ch \\ \text{Chand}^{30} & : & چ & + & ن & + & ا & + & د \\ 58 & = & 4 & + & 50 & + & 1 & + & 3 \end{array}$$

$$\begin{array}{ccccccc} & R & M & Q \\ \text{Qamar}^{31} & : & ق & + & م & + & ر \\ 340 & = & 200 & + & 40 & + & 100 \end{array}$$

$$\begin{array}{ccccccc} & B & A & T & H & M \\ \text{Mehtab}^{32} & : & م & + & ه & + & ت & + & ا & + & ب \\ 448 & = & 2 & + & 1 & + & 400 & + & 5 & + & 40 \end{array}$$

$$\begin{array}{ccccccc} & B & A & T & H & A & M \\ \text{Mahtab}^{33} & : & م & + & ا & + & ه & + & ت & + & ا & + & ب \\ 449 & = & 2 & + & 1 & + & 400 & + & 5 & + & 1 & + & 40 \end{array}$$

Suppose a person's name is Amjad Ali امجد علی and its numbers are given:

^{30, 31, 32, 33} Chand, qamar, mehtab and mahtab all are different names for 'the moon' in Arabic and Persian.

$$Y \quad L \quad A \quad D \quad J \quad M \quad A$$

$$۱۰ + ۳۰ + ۷۰ + ۴ + ۳ + ۴۰ + ۱$$

$$158 = 10 + 30 + 70 + 4 + 3 + 40 + 1$$

We come to the formula now, after discussing the basics of this knowledge. It is important to know that the Mystics and Saints have been interested in this formula since the beginning. Just like certain religious scholars have settled some rules for recitation of the Quran or just as some poets have shaped certain rules and regulations for verses of poetry, similarly, they have formulated following regulations:

1. Deduce the number of any word or the name of any object of the universe by using letters.
2. Multiply the deduced number by 4.
3. Add 2 in the answered number.
4. Multiply this resulted number by 5.
5. Then divide the answer on 20.
6. After division the remainder would be multiplied by 9.
7. Add 2 in the answer.

From this formula the number 92 will be deducted for every object of the universe, which is the number of Ism-e-Mohammad i.e. the name of Mohammad:

$$D \quad M \quad H \quad M$$

$$۴ + ۴۰ + ۸ + ۴۰$$

$$92 = 4 + 40 + 8 + 40$$

The explanation of this wonderful formula and its procedure can be understood by the following example no 1. The number of چاند (the moon) told above is 58.

1. According to numerology, the number of chand چاند is 58.
2. Multiply 58 by 4, the answer is (58×4=232)
3. Add 2 in the answer (232+4=234)
4. The answer 234 is multiplied by 5 (234×5=1170)

5. The answer 1170 is divided by 20 ($1170 \div 20$) Remainder = 10
6. 10 is multiplied by 9 ($10 \times 9 = 90$)
7. Add 2 in the answer ($90 + 2 = 92$)

And 92 is the number of Ism-e-Mohammad.

Example 2. The number of Qamar قمر deduced above is 340 and the procedure is given below.

1. The number of Qamar قمر according to numerology is 340.
2. Multiply 340 by 4. ($340 \times 4 = 1360$)
3. Add 2 to the answer. ($1360 + 2 = 1362$)
4. Answer 1362 is multiplied by 5. ($1362 \times 5 = 6810$)
5. Answer is divided by 20. ($6810 \div 20$) Remainder = 10
6. 10 is multiplied by 9. ($10 \times 9 = 90$)
7. Add 2 in the answer. ($90 + 2 = 92$)

And 92 is the number of Ism-e-Mohammad.

Example No 3: The number of 'Mehtab مهتاب' given above is 448 and procedure is following:

1. The number of مهتاب according to numerology is 448.
2. Multiply 448 by 4. ($448 \times 4 = 1792$)
3. Add 2 to the answer. ($1792 + 2 = 1794$)
4. Answer is multiplied by 5. ($1794 \times 5 = 8970$)
5. Divide answer by 20. ($8970 \div 20$) Remainder = 10
6. 10 is multiplied by 9. ($10 \times 9 = 90$)
7. Add 2 in the answer. ($90 + 2 = 92$)

And 92 is the number of Ism-e-Mohammad.

Example no 4: 449 number of Mahtab ماهتاب is given above. The process is following.

1. The number of ماهتاب according to its letters = 449.
2. 449 is multiplied by 4. ($449 \times 4 = 1796$)
3. Add 2 in the answer. ($1796 + 2 = 1798$)
4. Multiply it by 5. ($1798 \times 5 = 8990$)

5. Divided by 20. $(8990 \div 20)$ Remainder = 10
6. 10 is multiplied by 9. $(10 \times 9 = 90)$
7. Add 2 in it. $(90 + 2 = 92)$

And 92 is the number of Ism-e-Mohammad.

These are a few examples of the names of moon, which split into two pieces when it was pointed by the sacred finger of the Prophet Mohammad. By this formula, we can also deduce 92 number for the sun or shams³⁴ or aftab³⁵ which revolved backwards by the signal of the Prophet. It is not only confined to the moon or sun rather it can be applied to any existence or object of the universe and number 92 will be deduced that is the number of Ism-e-Mohammad. Hence, it is proved that each and every object and existence of this Alam of creation and universe came into being by the sacred Noor of the Prophet Mohammad. The digits of Amjad Ali given above are 158. The process follows.

1. According to the letters, the number of this name = 158
2. Multiply 158 by 4. $158 \times 4 = 632$
3. Add 2 in the answer. $632 + 2 = 634$
4. Multiply it by 5. $634 \times 5 = 3170$
5. Divide the answer by 20. $3170 \div 20$ The remainder = 10
6. 10 is multiplied by 9. $10 \times 9 = 90$
7. Add 2 in the answer. $90 + 2 = 92$

And 92 is the number of the name Mohammad.

In short, if this formula is applied to any name, 92 would be the answer. Hence every object of the universe is connected to the Noor of Mohammad, only the spiritual sight is required to see it.

ظاہر کی آنکھ سے نہ تماشا کرے کوئی
ہو دیکھنا تو دیدہ دل وا کرے کوئی

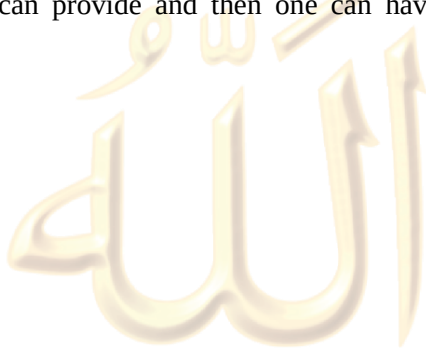
^{34, 35} Shams and aftab are names for sun in Arabic and Persian respectively.

Meaning: To see the universe and its objects the physical eye is not enough because it cannot see the inner reality of the existences. It is only the eye of heart which has the ability to perceive the underlying truth.

Shahbaz-e-Arifaan Pir Syed Mohammad Bahadur Ali Shah Kazmi expresses:

اکھ نبوا چاہل بیچارہ
تہاں دیکھیں نور نظارہ

Explanation: The person who relies only on his physical eyes cannot find the reality of the things rather he is an ignorant because of his inability to see beneath the layers. To see the inner Noor of the existence, the insight is required which the heart's eyes can provide and then one can have the rejoicing feast of Noor.



CHAPTER THREE

THE NOOR OF MOHAMMAD

(THE DIVINE LIGHT OF MOHAMMAD)

The Reality of Prophet Mohammad is Noor, it has already been discussed in the previous chapters but to shed more light on the topic of Noor (*the Divine light*) of Mohammad, its transference to generation after generation and its theophanies (*Divine disclosures*) in the world of Nasut (*creation*), this chapter is included.

Allah says:

❁ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (المائدة-15)

Meaning: O' people! Indeed, there has come to you from Allah a Noor (*in the form of Mohammad*) and an enlightening Book (*the Quran*). (Al-Maidah-15)

According to a large number of scholars “Noor” means the Prophet Mohammad himself and the enlightening book is Quran. Allah’s saying in Quran in this regard is:

❁ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيئُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ (النور-35)

Meaning: The Noor can be exemplified with a niche in which is placed a lamp and the lamp is in a chandelier. The chandelier is a pearl, bright like a star and this lamp is lit with the oil of that blessed olive tree which is neither eastern nor western. The oil is about to flare up, though the fire is not in its contact. Noor is

prevailed over Noor. Allah confers that Noor only on those who demand righteousness. (Al-Noor-35)

Here مَثَلُ نُورٍ also refers to the Noor of Prophet Mohammad. Hazrat Ka'b Ahbar explains these verses as follows:

- ❖ “Allah uses the example of a niche for the sacred chest of His Prophet. The chandelier is his sacred heart and the lamp of the prophethood is brightened by the tree of prophethood. The lustrous refulgence of the celestial light of the Prophet is manifest to the point of perfection that if he had not announced of his being a Prophet even then it would have been revealed upon the creation that he is a Prophet of Allah.”
- ❖ The first exegetes of Quran Hazrat Abdullah Bin Abbas explains this verse, “The niche is the sacred chest of Holy Prophet and the chandelier is his sacred heart. The lamp is the Noor which Allah has placed in it that is neither eastern nor western (*i.e. neither Arabic nor non-Arabic*) is enlightened by a sacred tree and that tree is Prophet Abraham. The Noor of the heart of Prophet Abraham is fortified by the Noor of Mohammad which is Noor upon Noor.”
- ❖ Imam Qastalani relates that Allah commanded the Noor of Mohammad to be attentive towards the Noor of the Prophets. Hence, the sacred Noor of the Prophet Mohammad paid its attention to their souls, the celestial lights of his Noor covered their Noor. They asked Allah Almighty, “Who has covered us.” Allah replied that this is the Noor of Mohammad, if you would have faith in him you would be honored with prophethood.” All the souls of Prophets said, “We have faith in him.”

The complete description is given in the following verse,

❁ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ط (آل عمران-81)

Meaning: And (*remember*) when Allah took the covenant of all the Prophets, saying: Take whatever I grant you the Book and the wisdom and afterwards there will come to you a Messenger (*Mohammad*) confirming what is with you; you must then have faith in him and help him (*in his mission*). (Aal-e-Imran-81)

- ❖ Hazrat Ibn-e-Abbas and Hazrat Ali relate that Allah got each of the Prophets to commit to keep persuading his nation to have faith in Prophet Mohammad and exhorting them to endorse him, so all the Prophets did the same. (Al-Muwahib, Ladunniyya)
- ❖ Hazrat Arbaz Bin Sariya tells a tradition that the Holy Prophet said, “Indeed! I had become the seal of the prophethood for Allah and Adam was still during the process of his formation, even his statue was not prepared yet.” (Ahmad and Bayhaqi)
- ❖ In *Ahkam Ibn-e-Al Qattan*, Hazrat Imam Zain-ul-Abideen says the following tradition from his sacred father Hazrat Imam Hussain who related it from Bab-e-Faqr (*the gateway of Faqr*) Hazrat Ali that the Holy Prophet said, “I was a Noor in the court of my Sustainer fourteen thousand years before the birth of Adam.”
- ❖ It is related from Hazrat Maisra that he dared to enquire in the court of the Holy Prophet as, “When had you been graced with the honor of prophethood?” The Holy Prophet replied, “When Allah created the earth and had the intention to create skies and created them in the form of seven heavens, first of all these, He made the Empyrean and then inscribed Mohammad Rasool³⁶ Allah Khatim-ul-Anbiya³⁷ on

³⁶ The Messenger of Allah.

³⁷ The seal of Prophethood.

its pedestal. Then He created paradise, in which He got Adam and Eve stayed afterwards. My name was written on the doors, leaves of the trees of paradise and on the camps of dwellers of heaven. Even though the connection of Adam's soul and body was yet not executed. Hence, when his soul was inserted in his body and he was granted life, then he raised his eyes towards the Arsh-e-Azam³⁸ and witnessed that my name was written on it. Allah then told him that I am the chief of his off springs. When Satan deceived them, they begged their pardon in the court of Allah and demanded their salvation only by my name.” (Muhaddis Ibn-e-Jozi related this tradition in Al-wafa)

- ❖ In “*Sahih Bukhari*”, it is referred that the Holy Prophet stated, “Whatever Allah wrote in Umm-ul-Kitab fifty thousand years before He created skies and the earth and when the empyrean of His reign and kingdom were merely over water in the material world, one of the statements in it was ان محمداً ﷺ خاتم النبيين Muhammad is the last of all the Prophets”. (It is related **Al Anwar-al Mohammadiya** by Imam Mohammad Ismail Nabhani)

It should be remembered that ‘the years’ mentioned in above reference do not mean equal to the years of this material world because at that time the sun, the day and night were not existed. Allah only knows how much the time is meant here. The Quran tells that the single day of the Doomsday has the duration of the fifty thousand years. If such is the state of affair, then Allah knows better, what period of time He is referring to.

- ❖ Imam Hakim states a tradition in *Mustadrak* that Prophet Adam saw the name of Prophet Mohammad inscribed on the Empyrean, Allah said to him, “I would not have created you if Mohammad was not there.”
- ❖ This tradition has also occurred in another mode which follows; “When Allah created Adam and called him by his

³⁸ The biggest Empyrean

name alongwith the patronymic of Abu Mohammad (*the father of Mohammad*), Adam asked how have I been called like this. Then Allah replied, “Raise your head above”. He looked up and witnessed the Noor of Mohammad was manifest in the Empyrean. Adam asked Allah, whose Noor is this? Allah replied, “This is the Noor of Mohammad”. He would be your issue and his name is Ahmad in the heavens and Mohammad on earth. If I had not created him, you would also have not been created, neither I would have created the earth nor the heavens (*skies*).”

- ❖ Hazrat Umar Bin Khitab narrated the tradition that the Holy Prophet stated that when Adam committed the lapse he requested in the Divine Court, “O my Sustainer I beg your pardon in the name of Prophet Mohammad.” Allah Almighty inquired him how had he recognized Mohammad even though He had yet not given him birth. Adam replied, “O' Allah when You breathed Your Soul in me and I raised my head above, I watched لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ inscribed on the pedestals of the Empyrean. Hence, I came to know that You have connected to Your Holy Name the name of the most beloved of Your creatures.” Allah approved of Adam's information with the saying, “O' Adam you are truthful. Actually Mohammad is the most beloved to Me. That is why when you requested Me in his name, I forgave you and if Mohammad was not there I would not have created you.” Imam Tibrani describes this tradition further that Allah said, “He is the last one of all the Prophets among your posterity.”

Allah has lovingly called the Holy Prophet with different names just like Siraj-e-Munir³⁹, Najam⁴⁰, Fajr⁴¹, Shams⁴² and

³⁹ The bright lamp

⁴⁰ The star

⁴¹ The rising morning

⁴² The Sun

Qamar⁴³ and the reason behind, is to reveal his reality of Noor through such similies.

- ❖ It is the tradition from Hazrat Ayesha; “The Holy Prophet entered my house in a pleasant mood and the features of his sacred face were illuminating like lightening.” (Sahih Bukhari)
- ❖ Hazrat Abdullah bin Abbas relates

لَمْ يَكُنْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ظِلٌّ وَلَمْ يَقُمْ مَعَ شَمْسٍ (قَطُّ) إِلَّا غَلَبَ ضَوْؤُهُ ضَوْئَهَا وَلَا مَعَ سِرَاجٍ (قَطُّ) إِلَّا غَلَبَ ضَوْؤُهُ ضَوْئَهُ (نَيْلُ الرِّيَاضِ جلد 3 زرقانی جلد 4)

Meaning: The Holy Prophet did not have his shadow. Whenever he stayed in front of the sun, his light dominated the light of sun and whenever he came near a lamp, his light dominated the light of the lamp. (Naseem-ul-Riyaz Vol.3, Zarqani Vol.4)

- ❖ Hazrat Hassan Bin Sabit states;

لَمَّا نَظَرْتُ إِلَى آثَارِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَعْتُ كَفَّيَّ عَلَى عَيْنَيْ خَوْفًا أَنْ ذَهَابَ بَصَرِي (جواهر البحار جلد 2)

Meaning: When I watched towards the lustrous lights of the Holy Prophet, I covered my eyes with my hands out of fear that my power of sight may not be lost. (Jawahir-ul-Bihar Vol.2)

When the Holy Prophet came back from the battle of Tabuk, Hazrat Abbas said some verses in his praise with the former's permission in which was described the rescue of the Arch of Noah from the deluge and cooling down of the inferno of Nimrod king for Prophet Abraham only due to the blessing of the Prophet Mohammad's Noor.

Hazrat Imam Al Aima, Abu Hanifa Noman Bin Sabit Tabi Kufi admires the beneficence and grandeur of the Holy Prophet in the following verses:

⁴³ The Moon

- | | | |
|---|--|---|
| 1 | أَنْتَ الَّذِي لَوْلَاكَ مَا خُلِقَ أَمْرٌ | كَلَّا وَلَا خُلِقَ الْوَرَى لَوْلَا كَا |
| 2 | أَنْتَ الَّذِي مِنْ تَوْرِكَ لِلْبَدْرِ السَّيْنَا | وَالشَّمْسُ مُشْرِقَةً بِنُورِ يَهَاكََا |
| 3 | أَنْتَ الَّذِي لَهَا تَوَسَّلَ آدَمُ | مِنْ زَلَّةٍ بِكَ فَآزَوْهُوَ أَبَاكََا |
| 4 | وَبِكَ الْخَلِيلُ دَعَا فَعَادَتْ نَارُهُ | بَرْدًا وَقَدْ خَمِدَتْ بِنُورِ سَنَاكََا |
| 5 | وَدَعَاكَ أَيُّوبُ لِصَبْرِ مَسَّهُ | فَأُرِيْلَ عَنْهُ الطَّرُّ حِينَ دَعَاكََا |
| 6 | وَبِكَ الْمَسِيحُ أَنَّى بِشِيرًا خُذِرَا | بِصِفَاتِ حُسْنِكَ مَادِحًا لِعَلَاكََا |
| 7 | كَذَلِكَ مُوسَى لَمْ يَزَلْ مُتَوَسِّلًا | بِكَ فِي الْقِيَمَةِ فَحُتِمَا بِمَهَاكََا |
| 8 | وَلَا نَبِيَّاءُ وَكُلُّ خَلْقٍ فِي الْوَرَى | وَالرُّسُلُ وَالْأَمْلَاكُ تَحْتَ لَوَاكََا |

Meaning: (1) O' Holy Prophet! You are the reason of creation. If your sacred being was not there, nobody rather a single creature would not have been created.

(2) He is the one, from whose Noor is enlightened the moon, and the sun is bright only because of his Noor.

(3) He is the one whose name became a source of salvation for Adam when he was punished for his lapse, even though he was his father.

(4) It is because of the name's mediation that Prophet Ibrahim (*Abraham*) prayed and the fire that was set on him extinguished and cooled.

(5) And Prophet Ayub (*Job*) invoked his name in his trouble and was released from the misery.

(6) And Prophet Isa (*Jesus Christ*) came giving good tidings of Mohammad's revelation as well as the news of his adorable attributes and admiring his slavehood.

(7) Similarly Prophet Moses kept seeking his mediation and the shelter on the Doomsday.

(8) And all the Prophets, Angels, Messengers and creatures would be standing under his flag on the Day of Judgment.

- ❖ Bayhaqi, Tibrani and Abu-Naeem related a tradition of a lengthy Hadith from Atba Bin Abd in which the saying of Prophet Mohammad's sacred mother Hazrat Amina is given:

❖ قَالَتْ إِنِّي رَأَيْتُ إِنَّهُ خَرَجَ مِنِّي نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ (خصائص كبرى جلد 1)

Meaning: She says, I noticed a Noor radiated from me with which the palaces of Syria brightened. (Khasais-ul-Kubra Vol.1)

- ❖ Hazrat Usman Bin Abi-al-A's describes that at the time of the Prophet Mohammad's birth, his mother was present with the Prophets sacred mother. She tells that whatever she laid her eyes on, in the house, seemed brilliant and that night, the stars came the nearest as if falling upon her. However when Hazrat Amina gave birth to the Prophet Mohammad, Noor reflected from him due to which the entire house turned luminous to the extent that only Noor was visible everywhere. (Khasais-ul-Kubra Vol. 1)

- ❖ Ibn-e-Asakir relates a tradition from Hazrat Ayesha:

❖ كُنْتُ أَخِيْطُ فِي السَّحْرِ فَسَقَطَتْ مِنِّي الْأَبْرَةُ فَطَلَبْتُهَا فَلَمْ أَقْدِرْ عَلَيْهَا فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَتَبَيَّنَتْ الْأَبْرَةُ لِشُعَاعِ نُورٍ وَجْهِهِ فَأَخْبَرْتُهُ فَقَالَ يَا حُمَيْرَا الْوَيْلُ ثُمَّ الْوَيْلُ ثَلَاثًا لِمَنْ حَرَمَ النَّظَرَ إِلَى وَجْهِهِ (خصائص كبرى جلد 1 - شمائل الانبياء جواهر البحار جلد 4)

Meaning: I was stitching at dawn and my needle dropped. I looked for it but could not find. Meanwhile the Holy Prophet entered, suddenly the needle became visible by the ray of the Noor of his face. I told him the matter and he said, "O Humaira⁴⁴! Destruction is destined for the one who kept his eyes deprived of the vision (*deedar*) of my face." (Shamael Al-Attaqiya, Jawahir-ul-Bihar Vol.4)

⁴⁴ Title of Hazrat Ayesha

- ❖ Shaikh Abdul Haq Muhaddis Dehlvi writes, “The Holy Prophet Mohammad was all Noor from top to toe and the surprised eye used to be dazzled by his perfect beauty. He was bright like the sun and moon. If he had not worn the humanistic veil, nobody could stand his vision nor the intuition of his unmatched beauty could be possible. (**Madarij un-Nubuwwah Vol. 1**)
- ❖ Mulla Ali Qari Hanafi expresses, “Many people recognized Allah but did not recognize the Prophet himself because the veil of his humanness had covered their sight. (**Sharah Shamael**)
- ❖ Hazrat Shah Wali Allah Muhaddis Dehlvi describes his father’s dream that Prophet Mohammad said to him in the dream, “My beauty is hidden from the people’s sight, if it is revealed by the honor of Allah, the people would do more than it was done in the time of Hazrat Yousuf.”
- ❖ Hazrat Shaikh Ruknuddin Bin Ahmaduddin Dabir Kashani states that the command of Allah was to conceal the Noor of Mohammad in seventy thousand veils so that the light of the sun and moon may not be subdued. (**Shamael Al-Attaqiya**)
- ❖ Hazrat Shaikh Abdul Aziz Dabbagh states, “(*O the seeker of Allah*) believe it! Undoubtedly, if you behold all the celestial lights collectively of the entire creation, the Empyrean, the earth, heavens, skies, firmaments and the curtains and their upper and lower layers, it would only be a part of the Noor of Prophet Mohammad. If the whole of his Noor is placed on the Empyrean it would melt and if it is placed on the upper seventy thousand veils of Empyrean they would be smashed into pieces which would start flying like thin wool. If the Noor of the Holy Prophet is placed on the whole creation, it would break into pieces. Similarly if the Essence (*zaat*) of Rab is unveiled everything would be burnt into ashes. (**Jawahir-ul-Bihar Vol. 4**)

THE TRANSFERENCE OF NOOR OF MOHAMMAD

The Noor of Mohammad was bestowed to Adam in his back after his creation, which reflected from his bright forehead. Thus, it was said to him, “O' Adam this is the chief of the Prophets and Messengers from your posterity.”

When the sperm of Prophet Sheth (*Shees*) transferred into the sacred womb of Hazrat Hawwa (*the Eve*), the Noor also transmitted to her.

Every time she gave birth to twins except Prophet Sheth (*Shees*) who was blessed to be born alone because of being the ancestor of the Prophet Mohammad, so he was unique and accomplished in comparison to his brothers.

- ❖ A tradition relates that Prophet Adam advised Prophet Sheth the following will, “You are blessed with the sacred Noor of Mohammad in your back. So just transmit it only to the chaste and pure uterus as none other than the wombs of the modest and pure women could be the bearer of that Noor. Hence this ‘will’ had been passed on generation after generation and at last to the family of the Prophet Mohammad who had also been advising their sons this ‘will’ so that this Noor must be transferred to the sacred backs and wombs in all the ages.
- ❖ A tradition with reference to the Holy Prophet’s family tells that whoever received this Noor in his back, the Noor glittered from his forehead. It is in “*Al-Muwahib*” that his grandfather Hazrat Abdul Muttalib’s body smelt like the fragrance of musk and the sacred Noor of the Prophet glimmered from his forehead very much. The Noor was so prestigious and awesome that even the kings were impressed and respectful towards him.

- ❖ Hafiz Abu Saeed Neesha puri quoted a tradition from Hazrat Ka'b Al-Ahbar through Abu Bakr Bin Abi Maryam and Saeed Bin Umro Ansari, "The sacred Noor of Prophet Mohammad was transmitted to Hazrat Abdul Muttalib. When he reached his youth, one day he was sleeping in Hateem⁴⁵. On waking up he found his eyes were applied with collyrium and his hair was smeared with oil which had enhanced his handsomeness far more. He was surprised. His father took him to the wizards of the Quraish tribe who advised to get him married as Allah had ordered to do so. Hence, he married a lady named Keelah. After her death, he married Fatima who was destined to receive Noor of Mohammad and gave birth to Hazrat Abdullah, the sacred father of Prophet Mohammad." It is also reported about Hazrat Abdul Muttalib that when there used to be a famine in Quraish Tribe, the tribesmen took him along at Jabal-e-Shabbir⁴⁶ and by his mediation they got Allah's closeness and then prayed for rain and were granted by Allah's Compassion through the blessing of the Noor of Mohammad. **(Gaddafi Al-Muwahib)**
- ❖ In the biographies of the Holy Prophet, it is often related that when the men of fil of king Abraha invaded Makkah to demolish the Holy Ka'aba, Hazrat Abdul Muttalib climbed the Jabal-e-Shabbir alongwith a few men. The sacred Noor radiated from his forehead in such a manner that its rays fell on the Ka'aba. Then he addressed to the Quraish⁴⁷, "Do not worry, because the glimmering of Noor in this way is the symbol of our victory." The soldiers of Abraha captured Abdul Muttalib's camel, when he went to him for its withdrawal, the king was so inspired by his awe and grandeur that he got down the throne immediately, honoured him a lot and got him sit above. It is narrated in the traditions that the king's

⁴⁵ A place in the Holy Ka'aba

⁴⁶ A hill in Makkah.

⁴⁷ Tribe of the Holy Prophet.

elephant fell in prostration before that celestial Noor. It is also stated in *Al-Muwahib*, *Seerat-e-Halbiya* and other books that Allah granted the elephant with a tongue and it paid salutations to the Noor of Mohammad, which was also understood by the people there.

- ❖ From Hazrat Abdul Muttalib, the Noor of Mohammad transmitted to the forehead of Hazrat Abdullah. Abu Naeem, Kheriaty and Ibn-e-Asakir have related from Hazrat Abdullah Ibn-e-Abbas, “Once Abdul Muttalib accompanied by his son Abdullah passed by a female wizard who was the scholar of Torah, Gospel, Book of Psalms and other earlier books, her name was Fatima Fashmaya. When she witnessed the Noor of Mohammad reflecting from Hazrat Abdullah’s forehead, she proposed him for marriage but he declined. It is said that when he got married to Hazrat Amina, the Noor of Mohammad transmitted to Hazrat Amina’s womb. One day Hazrat Abdullah again passed by that lady Fatima but she did not even pay any heed to him. When he asked her about her indifference, she replied, “The Noor, which attracted me has gone to some lucky one. Now I do not need to marry you. I wish I was destined to have that Noor but it is no more possible now because that has gone somewhere else.”
- ❖ It is stated that it was the Friday night when the sacred Noor of Mohammad transferred to the sacred womb of Hazrat Amina. That night the gate of Jannat-ul-Firdous⁴⁸ was opened and an announcement was made in all the heavens, skies and earth, “Be aware! The Noor that was a hidden and preserved treasure, the Noor of the righteous guide Prophet Mohammad who has to take birth has been transferred to his sacred mother’s womb, where his humanistic body would complete the process of its formation. Then, he would honour the people of the world with his manifestation, becoming the

⁴⁸ The best and upper class Paradise

bearer of glad tidings and warnings from Allah.” According to Ka’b al-Ahbar’s tradition the name of Hazrat Amina was also mentioned in the announcement as, “Congratulations Amina congratulations.”

- ❖ It is narrated that when Prophet Mohammad’s sacred Noor transferred to his mother, the Quraish tribe was suffering from famine and starvation, which ended suddenly due to its blessing. The land turned verdure, the trees became lush green, there was an abundance of fruits, vegetables and grains. That year was entitled as the year of prosperity.
- ❖ In “*Seerat Ibn-e-Hisham*” it is related by Ibn-e-Ishaq that Hazrat Amina said, “When Mohammad came in my womb, a good news was spiritually given to me that I have become pregnant with the chief of nation (*in another tradition, the words were “the chief of all the human beings”*) and I was told to name him as Mohammad.”
- ❖ Hazrat Abbas stated that Hazrat Amina said, “When he was six months old in my womb I was told in my dream, you are pregnant of “Khair-ul-Alameen” (*the blessing for all the worlds*). On his birth, give him the name Mohammad and keep your state hidden in this duration.”
- ❖ Hazrat Ibn-e-Abbas related: “The night the Holy Prophet came in his mother’s womb all the animals in the houses of Quraish started speaking loudly in their respective languages, “By God! Today the Prophet of Allah has honored his mother’s womb.”

Another tradition tells that it was proclaimed from certain unseen world, “Congratulations! Abu-al-Qasim is about to manifest.” Anyhow, that night in every house of Makkah were seen the lustres of Noor.

- ❖ Ibn-e-Hishaam Abu Zakaria Yahya Bin Ayed narrates that the Holy Prophet stayed in her sacred mother’s womb for

approximately nine months. She said that she had never ever observed, such an easier, blessed and comfortable pregnancy of any woman. It is written in the book “*Seerat-e-Halbiya*” that he used to invoke Allah's name in his mother's womb during that period.

- ❖ Hazrat Amina narrated, “When the time of the Prophet's birth approached, I was suffering from a particular state. Suddenly I felt some bright thing, like a white bird's feather touched my heart by which the throes of child birth ended at once. I was then presented a white heavenly drink that I had. After that, a celestial light surrounded me and I saw some very beautiful tall ladies, I was surprised and inquired about their presence there. They replied that they were Hazrat Asiya and Hazrat Maryam, the daughter of Imran⁴⁹ and with them were the houries of the paradise. I witnessed also a white light from the earth up to the sky and then I saw some men in the air with silver pitchers in their hands. Then white heavenly sparrows whose beaks were made of rubies and feathers were made of emeralds over shadowed me in my room. Suddenly a Noor revealed with which the east and the west all were illuminated. At the same time, I observed three grand flags which were fixed in the west, the east and on the roof of the Holy Ka'aba. However, in the meanwhile, the Prophet Mohammad graced the physical world with his presence and the whole house turned into Noor. He was smiling and then fell in prostration. At that time he was in a state of humility and feeling like crying. He had raised his finger up towards sky. At once, a white cloud appeared from the sky and enwrapped the Holy Prophet and a proclamation sounded as, “Get Mohammad pass through the easts, wests, oceans, lands etc. so that all the jinns, humans, angels, birds and animals even each and every object may get familiar to

⁴⁹ The former is the wife of Pharoah who converted to the faith of Moses and the latter is the Christ's mother

his sacred face and attributes”. After some time the cloud cleared and he appeared again, then I viewed his sacred face. His sacred body was shining like the full moon and fragrant like musk. Then appeared three men, one was holding a silver pitcher, the other had an emerald platter and the third one was carrying a white silk sheet. Mohammad was given bath with the water of that pitcher and was stamped, between his both the shoulders, the stamp was also enfolded in the silk sheet and then he was covered with the same sheet and laid down. His eyes were naturally wearing collyrium, the belly button was already made and he was already circumcised. (Hazrat Abbas also related it like wise)⁵⁰.

To conclude, the revelation of the Noor of Mohammad in the form of human being took place at its fixed time, date and year in the world. It was his humanistic existence. Allah said about him:

أَصْطَفَىٰ وَاحِدًا مِّنْ خَلْقِهِ هُوَ مِنْهُمْ وَلَيْسَ مِنْهُمْ ﴿١١٠﴾

Meaning: Allah has chosen the one of His creation, outwardly he is one of them but not as regards his Reality.

He manifested in the physical world in perfectly accomplished form. Although, humanistic factor also applied to him over here.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ (سورة الكهف-110) ﴿١١٠﴾

Meaning: “You tell them, I am also a man like you.” (Al-Kahf-110)

His reality of Noor is still there but for certain people of superficial sight, his human element has become a veil that is why they could not look the Reality beyond his physical personality. Allah has expressed their state in this verse:

⁵⁰ It is stated in *Al Muwahib al Ladunniyya*, *Al Khasais-ul-Kubra*, *Al Seerat-e-Halbiya*, *Al-Wafa*, *Al Anwar Al-Mohammadiya* etc. and they have related it from the tradition of Abu Naeem, Abu Hayyan, Khatib Baghdadi, Ibn-e-Saad Tibrani, Bayhaqi, Neesha puri, Hafiz Abu Bakr and Imam Zarkashi.

﴿وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ﴾ (اعراف-198)

Meaning: And you see, (they) behold you but behold nothing. (Al A'raf-198)

شعورِ آدمیت ناز کر اُس ذاتِ اقدس پر
تیری عظمت کا باعث ہے محمدؐ کا بشر ہونا

Meaning: O' human conscience! Be proud of the sacred self of Mohammad sall'Allahu alayhi wa'alihi wasallam because his humanistic element is the reason of your greatness.

His being a Noor is proven on scientific basis also because he had no shadow of his body at all. In science, a solid thing forms its shadow because the sun rays cannot pass through it and reflect back after hitting, that is why its shadow is formed. The subtle things through which the rays can pass do not form shadows. The sacred being of the Prophet Mohammad was an embodiment of Noor, it was so fine and subtle that the sun rays easily passed through instead of rebounding. That is why he had no shadow. Hence, it is proved that his Noor, being dominant over the sacred body, had transformed it in Noor too.

Thus, we should foster the faith that his Reality is Noor and he came in the superficial world wearing the dress of "Insan-e-Kamil". His form is human but his Reality is Noor. The immaculate, pure, transparent and clean humanness is his great attribute. His humanness is also unique, unprecedented and so subtle that it did not form its shadow.

CHAPTER FOUR

THE ETERNAL LIFE OF THE PROPHET MOHAMMAD

Haqeeqat-e-Mohammadiya or the Mohammdan Reality actually means the eternal and never ending life of the Prophet because there is no importance of Mohammdan Reality if the life of the Prophet is not considered eternal. It is the saying of the Prophet that I was the Prophet even when the material for Adam's body was not prepared. So it is evident that he is the Prophet since the time when Allah separated Noor of Mohammad from His Noor and adopted the countenance of Ahmad wearing the veil of (M) of احمدي (Ahmadi). Hence, he was the Prophet even before his birth as a human. The Noor of Mohammad had been transferring to every Prophet which proves that he has always been present in the universe in the form of former Prophets. After his manifestation in human form, he was present in the universe spiritually as well as physically. After his sacred death, he is still present in the universe with his perfectly eternal life. While considering him as the Rasool (Messenger) of Allah, the translation of the kalma لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ must be analyzed deeply, "There is no one to be worshipped except Allah and Mohammad is His Rasool." The use of present indefinite tense in the kalma shows that his apostleship is not bound to any particular era, whatever the era is passing on, he is the Rasool of it. He is the Rasool of the time which has elapsed, which is going on and which is yet to come. Rasool means the one who is present. If we are the denier of the eternal life of the Prophet, our faith in the termination of the prophethood would also be denied.

The kalma which Allah has conferred upon the Muslims that "There is no one to be worshipped except Allah and Mohammad

is His Rasool”, is the solid evidence of the reality that the prophethood of Prophet Mohammad will continue as it is till the Final Day as it was during his physical existence. Nobody can utter that Mohammad ‘was’ the Rasool of Allah, rather he would always say, “Mohammad ‘is’ the Rasool of Allah.” If one does not say so he is declared infidel with a common consent because Allah has made it compulsory to believe in his prophethood till eternity of the eternity. This is a basic requirement of faith that Allah has eliminated even the thought of his prophethood to be considered the past and He did not allow anybody to use the past tense for his prophethood. By making Prophet Mohammad the seal of prophethood, He has made it explicit that various Prophets came and went because their prophethood was only for a fixed period that is why new Prophets have been coming but the seal of prophethood and the termination of apostleship is only the Prophet and Messenger Mohammad. Therefore, no new Prophet or Apostle would come after him until Doomsday. The prophethood and apostleship of Prophet Mohammad is still continued and will continue till the Day of Judgment. Therefore, it is necessary to foster the faith that he is still the same Messenger of Allah for us, as he was for the sacred Companions and would remain the same for the coming generations till the Doomsday. The only difference is that everyone had been looking him with his physical eyes for sixty three years of his physical life but after his sacred death the lovers and the knowers (*Arifeen*) behold him with the eyes of their souls and make their presence in his assembly.

Another evidence is presented for the people of insight, that is sufficient and leaves no need for more evidences. Allah says about the martyrs, “Do not call them ‘dead’, they are alive but you do not have the insight. They are alive with their Rab and are getting sustenance.” Allah has described four groups who are blessed, in which the third one is the group of martyrs. In surah An-Nisa verse 69, Allah says, “He who obeys Allah and His

Prophet would get the company of those whom He blessed i.e. the Prophets, the truthfals (*Sidiqan*), the martyrs and the Saliheen (*the rightly guided ones*).

As Allah says that the martyrs are alive and not dead but people do not have the eyes to see them and they are receiving their nourishment, how can the first group not be alive who are all Prophets and much superior to the martyrs.

Furthermore, on the night of Ascension (*Meraj*) Prophet Mohammad watched Moses offering prayer in his grave. Then all the Prophets offered their prayer following Prophet Mohammad as he became their Imam (*leader*) in the Aqsa Masjid. If all the Prophets were not alive, how could they have come to offer prayer with Prophet Mohammad on that night. Hence, if all the Prophets and martyrs are alive then why not the beloved of Allah who is the reason of creation of the whole universe, who is adorned with the crown of seal of the prophethood and who is made the leader of the Prophets.

How ignorant, insensible and insane are the people who believe that the Prophet Mohammad (*God forbid*) is not alive. The people who are sensible, wise, live hearted and having insight and enlightened souls can understand this matter but not the dead and dark hearted because they are deprived of insight.

یہ دل مردہ دل نہیں ہے اسے زندہ کر دوبارہ

Meaning: The dead heart cannot be considered true heart, try to enliven it.

The secret to revitalize your heart can only be found through Ishq (*love*) of Allah and His Prophet Mohammad.

- ❖ Hazrat Abdullah Bin Masood expresses, “If I swear nine times that the Holy Prophet is a martyr in the way of Allah, instead of it I would prefer to swear only once that the Holy Prophet is not martyred in the path of Allah because he is the

Prophet and martyr simultaneously.” (Zarqani Vol-8, Khasais-ul-Kubra Vol.2)

- ❖ Hazrat Anas says that the Holy Prophet said:

﴿الْأَنْبِيَاءُ أَحْيَاءُ فِي قُبُورِهِمْ يُصَلُّونَ﴾ (جامع صغير سيوطي جلد 1، خصائص كبرى جلد 2)

Meaning: All the Prophets are alive in their respective graves and offer prayers. (Jamey Sagheer Suyuti Vol. 1, Khasais-ul-Kubra Vol. 2)

- ❖ Hazrat Abu Derda tells a tradition that the Holy Prophet said,

﴿إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَتَبْقَى اللَّهُ عَزَّ وَجَلَّ يَرْزُقُ﴾ (ابن ماجه - موطأ جلد 1)

Meaning: Indeed! Allah has made it illegitimate for the earth to decay the bodies of the Prophets. Each Prophet of Allah is alive in his grave and he is provided sustenance and the sustenance is given to the living, not to the dead. (Ibn-e-Maja, Mishkat Vol. 1)

- ❖ The Holy Prophet described,

﴿إِنَّ الْأَنْبِيَاءَ لَا يَمُوتُونَ وَآلَتُهُمْ يُصَلُّونَ وَيُحْجُّونَ فِي قُبُورِهِمْ رَأَتْهُمْ أَحْيَاءُ﴾ (فيوض الحرمين - شاه ولی اللہ محدث دہلوی)

Meaning: Indeed! The Prophets do not die and undoubtedly, they offer prayer in their graves and perform hajj and of course, they are alive. (Fuyooz-ul-Haramain Shah Waliullah Muhaddis Dehlvi).

In the above Hadith, it is described that they offer prayer inside their graves but for performing hajj they have to come to Makkah and only the living people can do so.

During the prayer, Muslims say ‘Tashhad’ اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ meaning: “Salutations upon you O’ Prophet”. The Arabic word عَلَيْكَ is used for the person who is present. عَلَيْهِ is used for the absent one. When we say salutations in Tashhad, it is only with

the faith that the Holy Prophet is alive, present and receiving our salutations. Rather we believe that he is present in every bit or particle of the universe. The people who are the deniers of the life of the Holy Prophet dare to replace the word عَلَیْهِ with عَلَیْكَ in their prayers, they would then must be facing the consequences and would be proclaimed as non-muslims like the Ahmadies⁵¹.

- ❖ In *Fusoos-al-Hikam* Allama Ibn-e-Arabi describes, “Since pre-eternity till the eternal end Insan-e-Kamil or the Universal Divine Man is only one, that Sahib-e-Lolak⁵² is the sacred self of the Prophet Mohammad sall’Allahu alayhi wa’alihi wasallam which has been manifesting since Adam till Jesus Christ in the form of Prophets, Messengers and spiritual Successors and after the termination of the prophethood he will continue to manifest in the form of Ghaus⁵³, Qutb⁵⁴, Abdal⁵⁵, Saints, mystics and all the friends of Allah each according to his status.” (Sharah Fusoos-al-Hikam-wal-Aiqan Page 165 exegesis by Mohammad Riaz Qadri).

According to Allama Iqbal:

مومن نہیں جو صاحبِ لولاک نہیں ہے

Meaning: That person cannot be a Momin⁵⁶ who has not reached and possessed the Noor of Mohammad.

Prophet Mohammad is not only alive but his holy assembly (*Majlis-e-Mohammadi*) is still present even till date, likewise it was present during his physical life span with the sacred Companions. The lovers and knowers have the honour to attend his holy assembly and are granted with his blessings and beneficence in

⁵¹ A sect which does not believe in the seal of prophethood and have made a new Prophet after Prophet Mohammad.

⁵² It is the title of the Holy Prophet based on a Qudsi Hadith, which means that he is the reason of creation of the whole universe.

^{53, 54, 55} Ranks of Saints

⁵⁶ Momin means a Muslim having true faith and believes the creed (*Kalma*) with the verification of his heart.

it. The vision (*deedar*) of Allah is only attained after having the presence of Majlis-e-Mohammadi. Hazrat Sultan Bahoo narrates about the life and the holy assembly of the Prophet Mohammad.

- ❖ So, the one who is the denier of the life of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam how can he be his follower (*Ummati*), he is a liar, hypocrite and a faithless person. It is the saying of the Holy Prophet that the one who is a liar is not included in his Ummah. (**Kaleed-ul-Tauheed Kalan**)
- ❖ He who does not have faith in the eternal life of the Prophet Mohammad is disgraced and miserable in both the worlds. Only that person thinks him (*the Prophet*) dead whose heart is dead and the asset of his faith has been stolen by the devil. (**Kaleed-ul-Tauheed Kalan**)
- ❖ Listen! If a person thinks that the Holy Prophet is dead and denies his existence, his faith is confiscated. (**Ain-ul-Faqr Chapter 5**)
- ❖ Allama Iqbal expresses about the life of the Holy Prophet, "I believe that Prophet Mohammad is alive and the people of the present age can also be benefitted by his company like his sacred Companions but even the expression of such kind of belief creates bad feeling to certain minds in this era, so, for this reason I keep quiet." (**A letter to Niazuddin Khan Fitraq-e-Rasool 7**)

Sultan-ul-Arifeen Hazrat Sultan Bahoo explains that there is no any highest station in the inward (*batin*) as is the vision of Allah and the presence in the Majlis-e-Mohammadi. Majlis-e-Mohammadi is still available in the same manner as was in the times of sacred Companions. Probably, it is hard to find any such writing in which Sultan Bahoo has not mentioned about Majlis-e-Mohammadi. In the path of Allah, there comes such a station where the vision of Allah is bestowed upon the seeker of Allah alongwith the eternal presence in the holy assembly of the

Prophet Mohammad. He trains the seeker and gets him cover the stages of Marifat⁵⁷.

- ❖ Sultan Bahoo informs, “The presence in the Majlis-e-Mohammadi is gained by the contemplation of Ism-e-Allah Zaat (*the personal Name of Allah*) and Ism-e-Mohammad (*the sacred name of the Holy Prophet*).”

It can be explained as; the sacred face of the Holy Prophet was Ism-e-Allah Zaat and his sacred self was Ism-e-Mohammad for the sacred Companions during his physical life. Now to have an access to the court of the Prophet the only way is the contemplation of Ism-e-Allah Zaat and Ism-e-Mohammad, provided they have been received from the Murshid Kamil Akmal⁵⁸ who has been spiritually conferred upon the permission of the Holy Prophet to grant them to the seekers of Allah. The seeker comes to know it the very first day of the contemplation of Ism-e-Allah Zaat and Ism-e-Mohammad that he has received from the court of the Murshid Kamil Akmal.

Hazrat Sultan Bahoo states that,

- ❖ By the sacred vision of the face of the Holy Prophet all the wishes are fulfilled and the Divine presence and annihilation in Allah are also attained. (**Kaleed-ul-Tauheed**)
- ❖ Know that ‘Ummah’ means “true followers” and the true follower is the one who by following the footsteps of Prophet Mohammad sall’Allahu alayhi wa’alihi wasallam takes himself to his holy assembly. I wonder the people who do not know the path of Divine presence and do not even demand it from the knowers of Allah due to their pride, self conceit, haughtiness and pomp. The person who is not accepted in the Prophet’s court how can he be a Momin (*faithful*), a Muslim, Mystic, Saint, scholar, Islamic Jurisprudent, or even

⁵⁷ Gnosis, Mystic Knowledge of Allah which is acquired only after having the vision and closeness of Allah.

⁵⁸ The perfect and accomplished spiritual guide.

a follower of the Prophet knows that presence in the Prophet's court is the root of righteousness and this righteousness is found by returning to the origin (*i.e. Noor of Mohammad*).

It is the saying of Prophet Mohammad, "The extreme level is to return to the origin." As the beginning of the manifestation of Haq (*Allah*) took place by the revelation of the Noor of Mohammad and the entire creature came into being by the Noor of Mohammad, therefore, the origin is the Noor of Mohammad. So the extreme level is to reach the origin *i.e.* the Noor of Mohammad. The same level is the presence of the Majlis-e-Mohammadi and this is the secret of righteousness. The person who does not accept and seek this, is not the true follower of the Holy Prophet. **(Kaleed-ul-Tauheed Kalan)**

- ❖ Marifat is one of the secrets of Allah which is found to the knowers of Allah from the court of the Holy Prophet sall'Allahu alayhi wa'alihi wasallam. The circumstances of the presence of his holy assembly are such that when he meets the sensual people he talks to them with his physical existence, when he meets the spiritual people in the inward he converses with them with his spiritual being and when he speaks, the learners and the researchers get amazed because the sensual person thinks that he is addressing him and the spiritual person thinks that he is talking to him but the reality is that he talks to Allah only because he has annihilated his worldly self in his spiritual being due to which devil the friend of the baser self is perturbed. As Hazrat Bayazid Bastami says, "I have been engaged in conversation with Allah for thirty years but the sensual people think I am talking to them and the spiritual ones take it as I am addressing them." **(Kaleed-ul-Tauheed Kalan)**
- ❖ If the true seeker who has been blessed with the presence and service of the holy assembly of Prophet Mohammad requests for the solution of any of his worldly or religious

problem and the Holy Prophet orders to resolve that issue, the sacred Companions also pray for him, even then if that problem is not solved then what could be the reason? That seeker must know that he has not reached the level of perfection yet and is still progressing spiritually. He is still not liberated from his desires which are creating hurdles for him. However, he is granted an inward blessing (*i.e. his level is raised*) as a substitute of his request which makes him happy. Congratulations to him on his progress towards the closeness of Allah. If the seeker is ignorant (*of the rules of the holy assembly*) or has desires of this carcass world in his heart, then he is either banished and driven out of the assembly or his spiritual ranks are confiscated. When the inward and outward of a seeker become one, he is raised to such a level which is beyond all levels and above progress. Only the seekers who have reached the Divine Oneness and have become one with the One are welcomed in the holy assembly of Prophet Mohammad. (Shams-ul-Arifeen)

روز و شب در طلبِ نبوی با حضور
مرد مرشد میرساند خاص نور
هر که منکر میشود زین خاص راه
عاقبت کافر شود با رو سیاه

Meaning: Just seek the presence of the holy assembly of Prophet Mohammad day and night but remember it, only the perfect Murshid can take you to that peculiar Noor. Whoever denies this particular path he becomes a dark faced non-believer. (Majalisa-tul-Nabi)

- ❖ Allama Iqbal expresses upon the Majlis-e-Mohammadi.

به مصطفیٰ برساں خویش را که دین همه اوست
اگر به او نہ رسیدی، تمام بولہبی است

Meaning: You just take yourself to the Holy Prophet (Majlis-e-Mohammadi) because he is the complete deen (*true faith*).

If you do not reach (*Majlis-e-Mohammadi*), then whole of your faith is the Abu Lahab's deen.

The sixth Sultan-ul-Faqr Sultan Mohammad Asghar Ali states in this regard:

- ❖ In the spiritual world, the eternal presence in the holy assembly of Prophet Mohammad is a very elevated station. The sacred face of Prophet Mohammad is the real Ism-e-Allah Zaat. For the sacred Companions, Ism-e-Allah Zaat was the physical face of the Holy Prophet. Therefore they did not need to do the tasawur of Ism-e-Allah Zaat. Now, for the presence in the holy assembly of Prophet Mohammad, the zikr and tasawur of Ism-e-Allah Zaat or Ism-e-Mohammad are essential. However, they must be received from the Murshid Kamil who has been spiritually permitted by the Holy Prophet to grant it. When the seeker gets the recognition of the Holy Prophet by the light of Ism-e-Allah Zaat or Ism-e-Mohammad, there remains no room for any doubt because it is the saying of the Holy Prophet, "Who witnessed me, undoubtedly he witnessed the Truth, as Satan cannot adopt my face." (**The Spiritual Guides of Sarwari Qadri Order**)

Thus, it is proven that the Prophet Mohammad is alive and manifests in every era according to that era's grandeur. If you are unable to understand this, do try to understand the verse 29 of surah Rehman, **كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ** Meaning: His Glory manifests a new everyday⁵⁹.

Every reality would be disclosed upon you.

⁵⁹ Here "everyday" refers to every era.

CHAPTER FIVE

THE WITNESS OF THE UNIVERSE

According to the Mohammadan Reality, the Prophet Mohammad is the soul and foundation of the universe. Hence, being the reality and base of the existence, the Noor of his sacred self and perfect prophethood is present in each and every particle of Alam (*worlds*). On the basis of his presence in every particle of the creation, he is the witness and beholder of every bit of the universe. So his presence is constant and perpetual in each and every particle of the universe. He can appear at various places simultaneously in a blink and is present and watchful everywhere. It is the grandeur of the omnipresence of his life that he is watching his every follower alongwith his actions. The Holy Quran reveals this fact as;

وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ط (البقره-143) ❁

Meaning: And this Apostle is a witness upon you. (Al-Baqarah-143)

وَجَعَلْنَاكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا ؕ (النساء-41) ❁

Meaning: And O' beloved we would make you a witness upon all the creation. (An-Nisa-41)

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا (الاحزاب-45) ❁

Meaning: O' Prophet Indeed! We sent you as a witness. (Al-Ahzab-45)

Remember! Every judicial court of the world accepts an eye witness and nothing without a proof or authentic evidence of an incident is admitted. Nonetheless, here the matter of witness in the highest court of the universe is being discussed.

- ❖ Hazrat Shaikh Ismael Haqi and Shah Abdul Aziz Muhaddis Dehlvi state that Prophet Mohammad is the witness of all the

people because he recognizes the status of every Momin or Muslim by the Noor of his prophethood like what is his spiritual level and he also knows about the reality of his faith. He is also familiar to the veil due to which he is stagnant and not progressing spiritually. Therefore, O' Muslims! The Holy Prophet knows your sins, levels of your faith, bad or good deeds and your sincerity or disloyalty towards Allah (*all these are the inward states which are hidden in the heart*). That is why, his evidence is accepted and is authentic according to the Islamic law for his Ummah⁶⁰ in the world and the hereafter. Quran tells:

وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ (التوبة-94) ❁

Meaning: And Allah and His Prophet are watching your deeds.
(Al-Tawbah-94)

In this verse, Allah has told the Muslims that not only He is watching, rather alongwith Him, His Prophet is also watching their actions. Does this verse imply that the Prophet was only watching actions of his sacred Companions? Let us suppose! If he was watching their actions only then, did the sacred Companions do all their actions in his presence? Were the actions which they did in the Prophet's absence or in their homes or out of his sight not watched by him? Verily, this verse implies that he was watching all of their actions. Hence it is proved that the actions which are not done in the Prophet's physical presence are also observed by him. Similarly, he is also observing all the actions of his Ummah and is the witness of every action of his followers. On the Doomsday he would also give the evidence for the people of his Ummah as how much the message of Allah was accepted by them. Allah says:

النَّبِيُّ أَوْلىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ (الأحزاب-6) ❁

⁶⁰ Nation, followers

Meaning: The Prophet is nearer to the Momins than their ownelves. (Al-Ahzab-6)

In this verse Momin is mentioned, not the Muslim. Difference between a Muslim and a Momin is that a Muslim admits the realities of religion by his tongue only while the Momin endorses them by his heart. No Momin is deprived of the Prophet Mohammad's closeness, as Iqbal says:

عالم ہے فقط مومنِ جانباز کی میراث
مومن نہیں جو صاحبِ لولاک نہیں ہے

Meaning: The whole universe is the asset of a self sacrificing Momin. That person cannot be a Momin who does not possess the nearness of the Holy Prophet.

The following Hadiths also endorse this fact:

❖ Abu Huraira states a tradition that the Prophet said:

مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَى النَّاسِ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ (بخاری جلد 1 و جلد 2 تفسیر درمنثور جلد 5)

Meaning: There is not any Momin to whom I am not nearer than all the people in the world and the hereafter. (Bukhari Vol.1 and 2, Tafseer durre Mansoor Vol. 5)

❖ Hazrat Bareeda says that the Holy Prophet stated:

يَا بَرِيدَةُ أَلَسْتُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ (تفسیر درمنثور جلد 5)

Meaning: "O' Bareeda! Am I not closer to all the Momins (faithful) more than their selves?" I replied, "Yes O' my Prophet you are actually nearer to all the Momins more than their selves". (Tafseer durre Mansoor Vol. 5)

❖ According to Hazrat Ma'az Bin Jabble, the Holy Prophet expressed:

❁ إِنَّ أَوْلَى النَّاسِ بِى الْمُتَّقُونَ مَنْ كَانُوا وَحَيْثُ كَانُوا (مُتْلُوهُ شَرِيف - مُسْنَدُ أَحْمَد)

Meaning: Those people are nearest to me who are pious, whoever and wherever they are. (Mishkat Sharif, Musnad Ahmad)

Thus, it is proven that the Prophet Mohammad is spiritually close to every faithful (*Momin*) but is hidden like the angels.

The lucky one whose human veils are removed gets his closeness and vision.

- ❖ Allama Jalaluddin Suyuti expounds that it is proved by the sacred Hadiths that the Holy Prophet is alive alongwith his soul and body. Indeed, he visits and exercises his authority all over the physical world, in the unseen world, in the world of angels, in the world of souls and wherever he wishes. He has the same form and countenance as he had prior to his passing away, nothing has changed. Of course! He has been kept hidden from the sight of the people, just as the angels are invisible although they are alive with their bodies. Whom Allah wants to bless with the vision of His beloved, removes all the veils from him and that fortunate one beholds the real face and sacred personality of the Holy Prophet. Then, nothing can become a hurdle in the way to behold his human body and this vision is not referred to the exemplary body.
- ❖ Imam Jalaluddin Suyuti had sacred vision of the Holy Prophet for seventy five times with his open eyes and he asked him about all those Hadiths which had been discarded by the researchers due to lack of authentic evidences. The Holy Prophet endorsed and rectified them and then Imam Suyuti wrote them correctly. (Mizan al-Kubra Lil Sharani Vol.1)
- ❖ It is a tradition that Hazrat Abdullah Bin Salam called on Hazrat Usman Ghani when he was in the siege. Hazrat Usman told him, “The Prophet came to me in the siege and expressed, “O Usman have those people surrounded you?” I replied, “Yes my Prophet”. He asked again, “Have they kept

you thirsty?” I answered, “Yes”. Then the Holy Prophet hanged down a bucket of water, I had the water to quench my thirst till I felt cool in my chest and between the shoulders. Then he asked, “Would you like to be helped against the enemy or would you like to have Iftar⁶¹ with us (*in the paradise*)?” So I accepted his invitation of having iftar with him.” The same day Hazrat Usman was martyred. **(Havi al Fatava Vol.2)**

- ❖ Imam Abdul Wahab Sherani alongwith his eight companions learned the *Sahih Bukhari*⁶² from the Holy Prophet in awaken state. **(Faiz-ul-Bari-ul-Kashmiri Vol.1)**
- ❖ According to Shaikh Abu Al A’as Marsy, he has never been separated from the Holy Prophet even once since forty years and he keeps beholding him every moment. If the Holy Prophet is out of sight even for the moment of a blink, he would not consider himself a Muslim. **(Jam-e-Karamat-e-Auliya Imam Nabhani)**

The Divine trust of Faqr and all the spiritual levels are received from the court of the Holy Prophet and nobody can attain any level of sainthood and closeness to Allah without the Holy Prophet’s mediation and permission.

- ❖ Hazrat Sultan Bahoo writes in his book “*Ameer-ul-Kaunain*”, “I have been wandering in search of a Perfect Murshid for thirty years but I could not find the one according to my requirement. At last, Hazrat Ali took me riding to the Holy Prophet’s court in the spiritual world. He was very happy to see me and said, “Hold my hand”. So he took my bayat and persuaded and commanded me, “O’ Bahoo! Help the creation of Allah spiritually”. Afterwards he handed me over to Hazrat Pir Abdul Qadir Jilani and uttered, “This Faqeer Bahoo is my spiritual son, grant him your spiritual persuasion and

⁶¹ The fast breaking meal

⁶² The most authentic and known book of Hadith.

inculcation.” So he also honored me with his spiritual beneficence.”

This experience of Sultan Bahoo reveals the eternal life of the Holy Prophet. The Holy Prophet is the witness of everybody and is watching everybody's actions, as the evidence is always given when something is observed. Without eyewitness, no evidence is accepted anywhere. Hence, on the Day of Judgment he would not only be a witness of every member of his nation but also of the people of the past nations because the Real Existence which is the all-seeing and all-hearing since pre-eternity is the same and that is the Mohammadan Reality.



CHAPTER SIX

THE SIGHT OF THE HOLY PROPHET

The Prophet Mohammad is the witness and is observing the actions of every human being but this can happen only when he is alive and nothing is out of his sight in both the worlds, physical as well as spiritual. Therefore the Prophet's sight is also boundless as he beholds the whole universe like his hand palm is seen by him.

❖ It is the tradition from Abu Huraira that the Prophet said:

هَلْ تَرَوْنَ قِبَلَتِي هَهُنَا وَاللَّهِ مَا يَخْفَى عَلَيَّ رَكُوعُكُمْ وَلَا خُشُوعُكُمْ وَإِنِّي لَا رَأْيَ لَكُمْ وَرَأَى ظَهْرِي (بخاری جلد ۱)

Meaning: You think that my face is turned to some other direction. By God! Neither your raku⁶³ nor your Khushu⁶⁴ are hidden from me. Indeed, I see you also from behind my back. (Bukhari Vol. 1)

Khushu is a state of heart. It is proven from this Hadith and the following ones that the Holy Prophet is completely aware of every man's physical as well as spiritual states and facts.

❖ The Holy Prophet stated:

فَإِنِّي أَرَاكُمْ أَمَامِي وَمِنْ خَلْفِي ثُمَّ قَالَ وَاللَّيْلِ نَفْسُ مُحَمَّدٍ مَبِيدَةٌ لَوْ أَنَّكُمْ لَضَحَكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا قَالُوا وَمَا رَأَيْتَ يَا رَسُولَ اللَّهِ قَالَ رَأَيْتَ الْجَنَّةَ وَالنَّارَ (صحیح مسلم جلد ۱)

Meaning: So undoubtedly, I see from front as well as back. He then said, "I swear upon Allah in whose hand is my life, if you

⁶³ The bending position in the prayer.

⁶⁴ Humility, passion and fear for Allah.

see what I see you would cry more and laugh less.” The sacred Companions asked, “What do you see?” He replied, “The Heaven and Hell.” (Sahih Muslim Vol. 1)

❖ According to Hazrat Anas the Holy Prophet described:

فَإِنِّي أَرَكُمُ خَلْفَ ظَهْرِي (صحیح بخاری، مشکوٰۃ) ❖

Meaning: Indeed! I observe you from behind my back too. (Sahih Bukhari, Mishkat)

He used to see in the dark of night as brilliantly as in the light of day.

❖ Hazrat Ayesha states that:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَرَى فِي الظُّلُمَاءِ كَمَا يَرَى فِي الضُّوءِ (خصائص كبرى جلد 1) ❖

Meaning: The Prophet Mohammad observed in the dark of night in the same manner as he used to see in the day light. (Khasais-ul-Kubra)

❖ Hazrat Abdullah Ibn-e-Abbas says:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَرَى بِاللَّيْلِ فِي الظُّلُمَةِ كَمَا يَرَى بِالنَّهَارِ فِي الضُّوءِ (خصائص كبرى جلد 1) ❖

Meaning: The Prophet Mohammad could see in the dark of night as he could in the light of day. (Khasais-ul-Kubra)

The Prophet Mohammad's eyes are watching the entire universe.

❖ According to Hazrat Aqba Bin Amir, the Holy Prophet said:

إِنَّ مَوْعِدَكُمْ الْخَوْضُ وَإِنِّي لَا نَظُرُ إِلَيْهِ وَأَنَا فِي مَقَامِي هَذَا (صحیح بخاری جلد 2 - صحیح مسلم جلد 2 - مشکوٰۃ) ❖

Meaning: The place of your meeting is Hauz-e-Kausar⁶⁵, and indeed, I am watching that place from here. (Sahih Bukhari Vol. 2, Sahih Muslim Vol. 2, Mishkat)

- ❖ Hazrat Abuzar Ghafari tells the tradition that the Prophet Mohammad expressed:

إِنِّي أَرَى مَا لَا تَرَوْنَ وَاسْمَعُ مَا لَا تَسْمَعُونَ (ابن ماجه - مشکوٰۃ - ترمذی)

Meaning: I see what you do not and I hear what you do not. (Ibn-e-Maja, Mishkat, Tirmidhi)

- ❖ Ibn-e-Umar referred that the Prophet said,

إِنَّ اللَّهَ تَعَالَى قَدَرَفَعَ لِي الدُّنْيَا فَأَنَا أَنْظُرُ إِلَيْهَا وَإِلَى مَا هُوَ كَائِنٌ فِيهَا إِلَى يَوْمِ الْقِيَمَةِ كَأَنَّمَا أَنْظُرُ إِلَى كَفِّي هَذِهِ (المواهب قسطلانی جلد 2 - جواهر البحار جلد 3)

Meaning: Indeed Allah presented the whole world before me and I am watching it and all that which is going to happen in it till the Day of Judgment likewise as I am looking at my hand palm. (Al-Muwahib Qastalani Vol.2, Jawahir-ul-Bihar Vol.3)

- ❖ The above Hadith is referred by Tibrani and Abu Naeem Ahmad Bin Abdullah from Ibn-e-Umar in the following words:

إِنَّ اللَّهَ تَعَالَى قَدَرَفَعَ لِي الدُّنْيَا فَأَنَا أَنْظُرُ إِلَيْهَا وَإِلَى مَا هُوَ كَائِنٌ فِيهَا إِلَى يَوْمِ الْقِيَمَةِ كَأَنَّمَا أَنْظُرُ إِلَى كَفِّي هَذِهِ جَلِيَانٍ مِنَ اللَّهِ تَعَالَى جَلَاءَ لِنَبِيِّهِ كَمَا جَلَاءَ النَّبِيِّينَ مِنْ قَبْلِهِ (جواهر البحار - المواهب قسطلانی)

Meaning: Undoubtedly, Allah presented the whole world in front of me, I am watching it and everything that is about to take place in it just like I am watching my palm, due to the light which Allah bestowed upon His Prophet (Mohammad) as He bestowed it upon the former Prophets. (Jawahir-ul-Bihar, Al-Muwahib Qastalani)

The above Hadiths prove that there is no limit of Prophet Mohammad's sight and it cannot be, because he is the beloved of

⁶⁵ The Divine Fountain of Paradise.

Allah and nothing is kept secret from a beloved rather every reality is disclosed upon him and every treasure is granted to him. No doubt! The Prophet Mohammad's eyesight is limitless and the entire universe and its creations are within the span of his vision since pre-eternity to eternal end.



CHAPTER SEVEN

THE EMPOWERED ONE WITH TOTAL AUTHORITY OF THE UNIVERSE

The Insan-e-Kamil Prophet Mohammad sall'Allahu alayhi walaihi wasallam exercises the total authority over all the physical and spiritual (*outward and inward*) treasures of Allah. He is the absolute empowered entity of the whole universe. Allah has granted His beloved the keys of all the physical and spiritual treasures. Therefore on behalf of Allah, he distributes the total blessings and bounties. In the outward and inward worlds, if somebody received, is receiving, has received or will receive certain physical or spiritual blessings or status, it is only obtained from the Holy Prophet because he is the absolute Qasim (*distributor*) of Allah's entire reserves. In Nizam-e-Takween⁶⁶, he is the owner and authoritative one of Allah's whole empire.

It is in the Holy Quran:

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ (توبه-59) ❀

Meaning: And would that they were contented with what Allah and His Messenger gave them and had said, "Allah is sufficient for us. Allah will give us of His Bounty and so will His Messenger." (Al-Tawbah-59)

أَنعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ (احزاب-37) ❀

Meaning: Allah has bestowed Grace upon him and you (O' beloved too) have granted. (Al-Ahzab-37)

⁶⁶ The system of running the universe

The Holy Prophet said:

بَيْنَا أَنَا نَائِمٌ أُوتِيْتُ مَفَاتِيحَ خَزَائِنِ الدُّنْيَا (بخاری و مسلم)

Meaning: I was sleeping when the keys of all the treasures were assigned to me. (Bukhari, Muslim)

Hazrat Ali tells the tradition that the Prophet said:

أُعْطِيْتُ مَفَاتِيحَ الْأَرْضِ (مسند احمد جامع صغير جلد 1)

Meaning: I have been granted the keys of the whole earth. (Jam-e-Sagheer Vol.1, Musnad Ahmad)

The Holy Prophet stated:

إِنَّمَا أَنَا قَاسِمٌ وَخَازِنٌ وَاللَّهُ يُعْطِي (صحیح بخاری)

Meaning: I am Qasim (*distributor*) and the treasurer (*of Allah's each blessing*) and Allah bestows. (Sahih Bukhari)

Hazrat Salman Pharsi describes the Qudsi Hadith that Allah says:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ بِهِ أَخَذُوا وَأَعْطِي (کنز العمال جلد 2)

Meaning: Nobody except Allah is to be worshipped, Mohammad is Allah's Prophet. I shall take away by his mediation and give by his medium. (Kanzul Ummaal Vol.2)

On the Day of Judgment, Prophet Mohammad would be the 'Empowered One over salvation and honor.

❖ Hazrat Anas expresses that the Holy Prophet stated:

الْكَرَامَةُ وَالْمَفَاتِيحُ يَوْمَئِذٍ بِيَدِي (مشکوٰۃ - جواهر البحار جلد 1 - خصائص کبریٰ جلد 2)

Meaning: On the Doomsday, the honor and keys would be in my hand (*i.e. authority*). (Mishkat, Jawahir-ul-Bihar Vol. 1, Khasais-ul-Kubra Vol. 2)

❖ Hazrat Imam Al-Faasi explains the word "Qasim" or distributor, "In the physical world, Prophet Mohammad is

the vicegerent and representative of Allah. He is the manifestation of Divinity and the trustee of Allah's blessings and bestowals. Whoever got Divine favor, in the form of riches of the world, the reward of hereafter, the physical or spiritual achievements, the Divine Knowledge or the sustenance in this world, as the result of his obedience etc. everything has been delivered by the Holy Prophet and through his mediation. He rewards the deserved ones with the Paradise. Therefore Hazrat Rabia demanded for his companionship in the paradise. (Muslim Sharif)

- ❖ Everything of the Divine treasures is administered by the sacred hand of the Holy Prophet. (Mutala al Musarrat)
- ❖ The Holy Prophet said, "Allah grants the sustenance and I distribute it." (Molad Rasool Allah page-20)
- ❖ At his sacred birth, the angel Rizwan⁶⁷ announced! "O the greatest representative of Allah! You possess the keys of success." (Khasais-ul-Kubra)
- ❖ Abu Naeem relates from Hazrat Abdullah Bin Abbas that the Holy Prophet's mother Hazrat Amina states that immediately after his birth somebody was announcing, "The keys of success and prophethood all are possessed by Mohammad. Bravo! Wow, the whole world has come under Mohammad's control. No creature in the heaven and earth is exempted from his authority and possession." (Dalail-un-Nubuwwah, Jawahir-ul-Bihar, Zargani, Al-Muwahib)

It is proven from the above Hadiths, the Prophet Mohammad is the owner of The Divine Trust and vicegerency. Allah has granted him the keys of the treasures of Faqr, spiritualism, the earth, the success, the heaven and hell and of all the blessings and prestige. He is utterly authoritative on outward and inward of the universe and may confer on anybody whatever he wills.

⁶⁷ Name of an angel who is janitor of Paradise.

- ❖ Imam Ibn-e-Mabaa describes that Allah has made the land of Paradise as the property of the Holy Prophet. So he may grant it to anyone as much as he wishes.
- ❖ Imam Ghazali states that the Holy Prophet is the owner of the lands of the world and the heaven and before it is conquered he allots it to the one whom he chooses. Before the victory over a colony in Bait-ul-Maqdas, he allotted it to Hazrat Tamim and his progeny. That colony still belongs to his descendants. Some rulers wanted to change its ownership. Imam Ghazali passed an Islamic legal verdict of infidelity on that ruler. The verdict stated, “Just like the allotment of the land of paradise is granted by the Prophet to the one he likes, similarly according to the rule, the allotment of land of the world is at his disposal as well. Who are you to cancel the allotment done by him?”
- ❖ Imam Al-Faasi says that Prophet Mohammad is the eternal and greatest chief. His rule is for the protection of the world and all that is in it, even for the jinns and humans. His rule prevails on the lands and the oceans, the preceding and the following residents of the firmaments, the dwellers of the paradise and the sum total of the people of Doomsday, all come under his grand rule. The Prophet Mohammad is Insan-e-Kamil and is the absolute representative of Allah in His regime (*the earth and firmament*) and Malakut (*the world of Angels*). On him, Allah revealed all the secrets of His names and attributes. However, the crux of matter is that the Holy Prophet rules over each biggest and smallest thing or particle of the universe.
- ❖ Ameer Abdul Qadir expresses that nothing is impossible for the power of the Holy Prophet just like his Creator’s power knows no impossible. All the sections in the system of the universe are under his rule and their keys are in his hand. Whatever and how much he wants, he grants. He is the

barzakh (*bridge*) between Haq and the creation. The Divine wish (*i.e. righteousness and faith*) is dispensed by the Holy Prophet among the slaves of Allah. In fact, he is the manifestation of the primitive Divine knowledge and Allah's intent of pre-eternity. The Holy Prophet's will is actually Allah's will.

An anecdote is given below about his being the total authoritative person.

- ❖ According to Hazrat Bareeda the Holy Prophet used to deliver his sermon while reclining on the dried trunk of a palm tree but when the dice was prepared for him and he appeared on it, that trunk of the tree started crying in his separation. The Holy Prophet went to the trunk and said putting his hand on it, "If you wish I fix you at the same place where you were before, you will turn verdure again as you used to be earlier. If you want I sow you in paradise where you would be watered from the heavenly canals and springs and would grow and give fruit well and your fruit would be eaten by Allah's Friends. Hazrat Bareeda listened that the Holy Prophet said twice, "I have done it." When it was asked from him, he replied, "The trunk agreed to be sown in the heaven." (*Dalail-un-Nubuwwah, Khasais-ul-Kubra Vol.2*)

In the above Hadith, the Holy Prophet's total authoritative power is shown, as on his order not only the dry tree turned green and fresh rather he grew it in paradise as well by his hand drawing out there. The cry of the tree was heard by the Prophet which shows the large range of his power of hearing as he could hear the plants and mountains, in fact each creature and he could also understand their words.

- ❖ Abu Naeem relates from Ebada Bin Sabit that the Holy Prophet stated, "The angel Jibreel came to me and told me the good news that Allah has helped me through the angels

and has granted me success, elevated and assigned me empires and kingdoms.” (Jawahir-ul-Bihar Vol.1, Khasais-ul-Kubra Vol.2)

In short, it is proved by the authentic Hadiths and traditions that Prophet Mohammad is totally empowered and Qasim of Allah’s physical and spiritual treasures. Allah Himself made him attorney of His Kingdom and the entire universe. This fact is also a part of Mohammadan Reality.



CHAPTER EIGHT

THE COSMIC KNOWLEDGE OF PROPHET MOHAMMAD

The saying of the Prophet Mohammad is that:

أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ ❀

Meaning: Allah created ‘the Divine Pen’ first of all.

Hazrat Ghaus ul Azam Shaikh Abdul Qadir Jilani explains in “*Sir’r-ul-Asrar*”, “And (*the Holy Prophet is*) associated with ‘Pen’ because the Divine Pen is the source of transferring wisdom and entire knowledge in the creation just like in the realm of words ‘pen’ is the source of expressing knowledge. Thus he is the abridgment of all the existences and creation and the beginning as well as essence of the creation of the universe.”

Every object and nook of the universe are in his knowledge or it can be said that his knowledge encompasses the entire existence. He knows each and everything in the skies and earths. Allah endowed him with every kind of knowledge as whatever has passed ever since, what is happening or would happen, all Allah has unfolded upon him. The total faculties of knowledge of the Divine Tablet and Pen (*Lauh and Qalm*) are possessed by him. Rather, sum total of the knowledge of Divine Tablet and Pen are a few drops of the ocean of his knowledge. According to the Arifeen (*the knowers of Allah*), Allah has bestowed upon him the whole of His knowledge and he is perfectly attributed by Allah’s attribute of the Omniscient and is accomplished in it. Allah Himself says:

عِلْمُ الْغَيْبِ فَلَا يُظْهَرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ (الأن 26-27) ❀

Meaning: (He Alone is) The All knower of the unseen and He reveals to none His (knowledge of) the unseen except to the Messenger whom He has chosen. (Al-Jinn-26,27)

وَمَا كَانَ اللَّهُ لِيُظْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ ۚ
(آل عمران-179)

Meaning: Nor will Allah disclose to you the secrets of the unseen but Allah chooses of His messengers whom He wills. (Aal-e-Imran-179)

Among His Messengers the Prophet Mohammad is the most beloved. Therefore, is it not the infidelity to decline his knowledge of the unseen?

- ❖ It is a tradition by Hazrat Abdul Rehman Bin Aaesh that the Holy Prophet stated,

فَوَضَعَ كَفَّهُ بَيْنَ كَتِفَيْ فَوَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيْ فَعَلِمْتُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ (جامع ترمذی جلد 2 - مشکوٰۃ جلد 1 باب المساجد)

Meaning: [At the night of Ascension (Meraj)] Allah Almighty put His Palm in between my both shoulders, the coolness of which I felt in my chest and I came to know all, what is in the heavens and earth. (Tirmidhi Vol. II, Mishkat Vol.I chapter Al-Masajid)

- ❖ Hazrat Ma'az Bin Jabal tells a tradition that the Holy Prophet said:

وَضَعَ كَفَّهُ بَيْنَ كَتِفَيْ حَتَّى وَجَدْتُ بَرْدَ أَنَا مِلَهُ بَيْنَ ثَدْيَيْ فَتَجَلَّى لِي كُلُّ شَيْءٍ
وَعَرَفْتُ (مسند احمد جلد 5 - امام ترمذی و بخاری نے اس حدیث کو صحیح فرمایا ہے)

Meaning: Allah Almighty placed His Palm in between my both shoulders as long as I felt the coolness of His Fingertips within my chest, everything enlightened upon me and I recognized everything. (Musnad Ahmad Vol.5. This Hadith is confirmed by Imam Bukhari and Tirmidhi)

- ❖ Hazrat Anas Bin Malik tells the tradition that the Holy Prophet expressed:

﴿فَوَضَعَ يَدَاهُ بَيْنَ ثَدَائِي وَبَيْنَ كَتِفَيَّ فَوَجَدْتُ يَزْدَهَا بَيْنَ ثَدَائِي فَعَلِمَنِي كُلَّ شَيْءٍ﴾ (درمنثور جلد 5)

Meaning: Allah placed His Hand in between both of my shoulders, I felt Its coolness in my chest, so Allah granted me the knowledge of each object. (Durre Mansoor Vol.5)

❖ The Prophet Mohammad described,

﴿لَيْلَةُ الْيَعْرَاجِ قُطِرَتْ فِي حُلُقِيِّ قُطْرَةٍ عَلِمْتُ مَا كَانَ وَمَا سَيَكُونُ﴾ (تفسير روح البیان جلد 5)

Meaning: At the Night of Ascension a drop was poured into my throat so I came to know what has passed, what is going on and what will be. (Tafseer Ruh-ul-Bayan Vol.5)

﴿فَأَوْثَنِي عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ وَعَلَّمَنِي عُلُومًا شَتَّى فَعِلْمٌ أَحَدَ عَلَى كِتْمَانِهِ إِذْ عَلِمَ أَنَّهُ لَا يَقْدِرُ عَلَى حَمْلِهِ غَيْرِي وَعِلْمٌ حُيِّرَنِي فِيهِ وَعِلْمٌ أَمَرَنِي بِتَبْلِيغِهِ إِلَى الْعَامِّ وَالْخَاصِّ﴾ (تفسير روح البیان جلد 3 - صحائف السلوك صفحہ 56 - از خواجہ نصیر الدین محمود چراغ دہلوی)

Meaning: Allah has appointed me the heir of the knowledge of the foremost and the aftermost and inculcated in me the various kinds of knowledge. One of them has essentially been obligatory for me to conceal because it is such a knowledge which cannot be carried but only by me. Second one is left upon my disposal whether to hide or to disclose and the third one is that knowledge about which it is commanded to be preached to all and sundry. (Tafseer Ruh-ul-Bayan Vol.3, Sahifa-al-Salook-56, Khawaja Naseeruddin Mehmud Chiragh Dehlvi)

❖ It is a tradition by Hazrat Soban that the Holy Prophet said:

﴿إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا﴾ (صحیح مسلم)

Meaning: Indeed Allah has contracted the earth for me, so its easts and wests came under my view. (Sahih Muslim)

❖ According to Hazrat Abu Musa, the Holy Prophet stated:

سَلُونِي مِمَّا شِئْتُمْ فَقَالَ رَجُلٌ مِّنْ أَبِي قَالَ أَبُوكَ حُذَافَةُ فَقَامَ آخَرُ فَقَالَ مَنَ
 أَبِي يَا رَسُولَ اللَّهِ قَالَ أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ (صحیح بخاری)

Meaning: Ask whatever you want, so a man inquired, “Who is my father?” He replied, “Your father is Huzaifa.” The other stood up and asked, “O' the Prophet of Allah, Who is my father?” He answered, “Your father is Saalam, the leader of Sheeba”. (Sahih Bukhari)

- ❖ Hazrat Anas Bin Malik tells a tradition that the Prophet expressed:

مَنْ أَحَبَّ أَنْ يُسْأَلَ عَنْ شَيْءٍ فَلْيَسْأَلْ فَلَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَجَبْتُكُمْ
 (صحیح بخاری)

Meaning: Whoever wants to ask something, do ask me. Whatever you ask, I will reply it. (Sahih Bukhari)

- ❖ According to Hazrat Asma, the Holy Prophet stated:

مَا مِنْ شَيْءٍ لَّمْ أَكُنْ أَرَيْتُهُ إِلَّا أَرَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةَ وَالنَّارَ (صحیح بخاری)

Meaning: The things, which were not shown to me, I have seen them here, so much so I have seen the Heaven and the Hell. (Sahih Bukhari)

- ❖ Now a mutually consented Hadith is given which is told by various Companions proving that Allah has imparted the Holy Prophet the entire knowledge.

عَنْ طَارِقِ بْنِ شَهَابٍ قَالَ سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ يَقُولُ قَامَ فِينَا
 النَّبِيُّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ مُقَامًا فَأَخْبَرَنَا عَنْ بَدْءِ الْخَلْقِ حَتَّى دَخَلَ أَهْلُ الْجَنَّةِ
 مَنَازِلَهُمْ وَأَهْلُ النَّارِ مَنَازِلَهُمْ حَفِظَ ذَلِكَ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ (بخاری شریف)

Meaning: It is a tradition by Tariq Bin Shahab that Hazrat Umar told, “Once the Prophet Mohammad was standing among us and informed us all about the beginning of the creation till the entrance of the dwellers of the heaven and those of hell to their

respective places. Some of us remembered it but those who forgot, forgot it forever. (Bukhari Sharif)

On the basis of the above Hadith, it is our faith that Allah Almighty bestowed upon the Holy Prophet the comprehensive knowledge of **ما كان وما يكون** i.e. the knowledge of whatever has happened and will happen, or the knowledge since the origin of the creation which has been existing or still exists or will exist till the Final day.

- ❖ Allama Ibn-e-Hajar the most acknowledged person writes its exegesis,

❦ **وَدَلَّ ذَلِكَ عَلَى أَنَّهُ أَخْبَرَ فِي الْمَجْلِسِ الْوَاحِدِ بِجَمِيعِ أَحْوَالِ الْمَخْلُوقَاتِ مِنْذُ ابْتَدَأَتْ إِلَى أَنْ تَفْنَى إِلَى أَنْ تَبْعَثَ فَشَمِلَ ذَلِكَ الْخَبَرَ عَنِ الْمَبْدَأِ وَالْمَعَاشِ وَالْمَعَادِ وَفِي تَيْسِيرِ إِيدَادِ ذَلِكَ كُلِّ فِي مَجْلِسٍ وَاحِدٍ مِنْ خَوَارِقِ الْعَادَةِ أَمْرٌ عَظِيمٌ**
(فتح الباري ص 291)

Meaning: This Hadith authenticates that the Holy Prophet explained each and everything about all the creatures from the commencement of the creation till it will perish and be raised, in a congregation. His description encompassed all, just like the origin of the creation, facts about the world and the resurrection etc. The explanation of all this in a single meeting is an extraordinary miracle. (Fath-ul-Bari page-291)

- ❖ Allama Badruddin Mehmood Aini writes about this Hadith in “*Umdah-tul-Qari*”,

❦ **فِي دَلَالَةِ عَلَى أَنَّهُ أَخْبَرَ فِي الْمَجْلِسِ الْوَاحِدِ بِجَمِيعِ أَحْوَالِ الْمَخْلُوقَاتِ مِنْ ابْتَدَئَهَا إِلَى انْتِهَائِهَا وَفِي إِيرَادِ ذَلِكَ كُلِّهِ فِي مَجْلِسٍ وَاحِدٍ أَمْرٌ عَظِيمٌ مِنْ خَوَارِقِ الْعَادَةِ**

Meaning: This Hadith is a proof that the Holy Prophet described all the states of the entire creation since the beginning till end

only in one public meeting and to tell the account of all that in only one meeting is a great miracle.

- ❖ There are further Hadiths relating to this topic which Imam Ahmad, Imam Bukhari and Imam Muslim have referred from Hazrat Huzaifa in their books, *Musnad*, '*Kitab-ul-Qadr*' and '*Fitan*' respectively. They say:

❁ لقد خطبنا النبي صلى الله تعالى عليه وسلم خطبة ما ترك فيها شيئاً الى قيام الساعة الا ذكره علمه من علمه وجهله من جهله ان كنت لا ترى الشئ قد نيسست فاعرف ما يعرف الرجل اذا غالب فرآه فعرفه

Meaning: The Holy Prophet delivered to us a sermon, the sermon in which nothing was missing (or all was mentioned) that would happen till the Doomsday. Some people came to know and kept it in their minds but others could not remember it. When I remember the forgotten thing, I recognize it just as a missing person is recognized on being found.

- ❖ Imam Ahmad and Imam Muslim related from Hazrat Abu Zayd Ansari that he said:

❁ صَلَّى بنا رسول الله صلى الله عليه وآله وسلم صلاة الصبح فصعد المنبر فخطبنا حتى حضرت الظهر ثم نزل فصلى الظهر ثم صعد المنبر فخطبنا حتى العصر ثم نزل فصلا العصر فصعد المنبر فخطبنا حتى غابت الشمس فحدثنا فيما كان وما هو كائن فاعلمنا احفظنا.

Meaning: The Holy Prophet went to the dice having said his Fajr⁶⁸ prayer and started delivering his sermon till the time of Zohar⁶⁹ approached. After offering his Zohar prayer again he went to the dice and proceeded his sermon. Then he said his Asr prayer⁷⁰ and continued his sermon on the same pattern till the sun set. He stated everything which had passed and which is

⁶⁸ Morning prayer

⁶⁹ Midday prayer

⁷⁰ Afternoon prayer

going to happen in future. The most learned person among us is the one who remembered it the most.

- ❖ Imam Tirmidhi related from Hazrat Abu Saeed Khudri that he said:

❁ صلى بنا رسول الله صلى الله تعالى عليه وسلم يوماً صلاة العصر بنهار ثم قام خطيباً قلم يدع شيئاً يكون الى قيام الساعة الا اخبرنا به حفظه من حفظه ونسيه من نسيه

Meaning: The Holy Prophet led us in the Asr prayer then stood up for his sermon and informed us of all the happenings till the Final day and left nothing unsaid. Some remembered while some forgot that.

- ❖ Tibrani referred in “*Ma’ajam Kabir*” Naeem Bin Hammad in *Kitab al-Fitan* and Abu Naeem related it in “*Hulya-tul-Awliya*” that the Holy Prophet stated:

❁ ان الله رفع لى الدنيا فانا انظر اليها والى ما هو كائن فيها الى يوم القيمة كما نما انظر الى كفى هذه جلياً من الله جلالى كما جلى للنبيين من قبلى

Meaning: Indeed! Allah placed the world before me, so I am beholding the world and whatever will be happening in it till the Doomsday like this palm of my hand due to the enlightenment which Allah bestowed upon me as He did with the Prophets who came before me.

Imam Suyuti in his book “*Khasais-ul-Kubra*”, Imam Ahmad Khatib Qastalani in *Muwahib-al-Ladunniyya*, Allama Ibn-e-Hajr Makki in ‘*Afzal Al Qarah*’, Allama Shahabuddin Khaffa Jee Misri in “*Naseem ur Riaz*” and Allama Mohammad Bin Abdul Baqi Zarqani in his exegesis of *Muwahib* mentioned this Hadith with authentic references.

- ❖ Imam Ahmad Bin Hanbal in ‘*Musnad*’, Imam Bukhari in ‘*Sahih Bukhari*’ and Tibrani in *Ma’ajam* related from Hazrat Mughira Bin Shuba that he said:

❁ قام فينا النبي صلى الله تعالى عليه وسلم مقاماً فا خبرنا بما يكون في امته الى يوم القيامة وعاءاً من وعاء ونسبه من نسبه.

Meaning: The Holy Prophet told all that is about to occur till the Day of Judgment while standing among us. Some of us remembered that while some forgot.

❖ Imam Tirmidhi related from Hazrat Abu Saeed Khudri as below:

❁ هذا حديث حسن وفي الباب عن المغيرة بن شعبة وابي زيد بن اخطب و حذيفة وابي مريم ذكره ان النبي صلى الله تعالى عليه وسلم حدثهم بما هو كائن الى ان تقوم الساعة

Meaning: This is an authentic Hadith and is related in this chapter from Mughira Bin Shuba, Abu Zayed Bin Akhtab, Hazaifa and Abu Maryam that the Holy Prophet described to them all that would be happening till the day of Resurrection.

It is proved from the above description that the Holy Prophet possessed the knowledge from pre-eternity to the eternal end because he exists from Azal (*pre-eternity*) till Abd (*eternal end*).

CHAPTER NINE

THE HOLY PROPHETS' ELEGANCE AND GRACE

Prophet Mohammad is the incarnation of Noor and gorgeousness. He is the manifestation of Absolute Beauty and the Divine mirror to the Beauty of Kibrya (*The Magnificent*). Allah Almighty made him the most elegant and graceful in the entire universe. The Absolute Beauty, the Noor of Ahdiyat and the secret of Wahdat⁷¹ i.e. the Unprecedented sent him for the lover's vision as His physical embodiment and utter manifestation. The sacred countenance of the Prophet Mohammad is 'Ism-e-Zaat' (*the personal name of Allah*). That is why, the Prophet said:

مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ ❁

Meaning: He who saw me, surely saw Haq (*The Reality*).

Haji Imdadullah Mahajir Makki explains the above Hadith in “*Shamaim-e-Imdadiya*” as “The saying of the lord of universe can be meant both ways. First is that who beheld him, for sure he beheld him only, that is because Satan cannot adopt his countenance and the second is that who saw him in fact he saw Allah Almighty.”

Everyone remained stunned and mesmerized on seeing his elegance. His charm and gorgeous beauty was matchless regarding the grace and appropriateness of his sacred body parts.

حُسنِ یوسفؑ، دمِ عیسیٰؑ یدِ بیضاداری
آنچه خوابان همه دارند تو تنهاداری

⁷¹ Unity

Meaning: Allah granted the various Prophets different attributes and miracles for example, Prophet Yusuf (*Joseph*) was bestowed upon the great and unprecedented handsomeness, Prophet Christ was empowered to grant the invalids with health by only a single blow and Prophet Moses was attributed with a miracle that when he took his hand out putting for sometime under his armpit, it would shine like the sun. All the attributes and miracles which were gifted to the Prophets separately amalgamated in the sacred self of the last Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam.

Here are given some references in this regard;

- ❖ Umm-ul-Momineen⁷² Hazrat Ayesha describes, “Observing the beauty of Prophet Yousuf (*Joseph*), the Egyptian ladies cut their fingers but if the real beauty and grace of Prophet Mohammad had been revealed upon the world, the people would have beheaded themselves.”

Prophet Joseph's beauty was unveiled and it were the ladies of Egypt who got charmed and engrossed in it to the extent of cutting their fingers but the Prophet Mohammad's beauty was veiled for the common creature as it was not capable to tolerate its Noor.

- ❖ Imam Zarqani quoted the following saying of Imam Qartabi in his book, “The Prophet Mohammad's grace and handsomeness is not revealed upon us completely and if it was revealed with its whole perfection, our eyes would have lost their sight.”
- ❖ Imam Nabhani quoted a saying of Hafiz Ibn-e-Hajr Hateemi in '*Jawahir-ul-Bihar*' Vol. 2 as, “According to some Imams⁷³, the whole elegance of the Holy Prophet is not revealed upon us (*or the common creature*).” It means his beauty is kept

⁷² The mother of the Ummah

⁷³ Religious leaders

veiled. The standard set to have the privilege of beholding his real beauty is supposed to be *Ishq (intense ardent love)*. To see his unveiled beauty, the spiritual or inner eye and the enlightened insight is essential. Therefore, when his lovers and Companions watched his beauty with their inner eyes, they did not want to deviate their eyes from his sacred face but found tranquility by perpetually watching it. The sacred Companions got themselves lost in his vision and the lovers are engrossed in his vision even today. His lovers feel proud to have their necks beheaded for his beauty instead of having their fingers cut.”

- ❖ Shah Waliullah Muhaddis Dehlvi recounts a dream of his father that the Holy Prophet said to his father in the dream, “My grace and beauty is hidden from the people’s eyes. If it is disclosed by the Divine Honour, the people would do more than what was happened at Yousuf’s time.”
- ❖ The poet of the court of the Holy Prophet Hazrat Hassan Bin Sabit says, “O’ the beloved of Allah! My eye has never ever beheld such a comely person as you are and never will it behold again. No woman has ever given birth to a baby more beautiful than you are. You are born pure and perfect, as if you have been created as you wished.”
- ❖ Hassaan Bin Sabit says, “I observed the lustrous refulgences (*Tajalliat*) of his elegance and I covered my eyes with my hand due to their sparkling brightness with the fear of losing my eyesight.” (*Jawahir-ul-Bihar Vol. 2*)
- ❖ Hazrat Braa bin Aazib has related, “I have never seen anyone as beautiful as the Holy Prophet, in fact he is the most elegant person I have ever met.” (*Al-Wafa Ibn-e-Jozi*)
- ❖ Hazrat Abu Huraira describes, “I have never met such a handsome person as is the beloved of Allah.” (*Al-Wafa Ibn-e-Jozi*)

- ❖ Hazrat Anas Bin Malik expresses, “The Holy Prophet seemed as if he was molded in silver.” (**Bayhaqi, Ibn-e-Jozi, Suyuti, Imam Ibn-e-Kaseer**)
- ❖ Ummul Momineen Hazrat Ayesha is related here, “The Holy Prophet was the most handsome of all the people, regarding his countenance and complexion he was the most illustrious and brilliant person.” (**Ibn-e-Jozi**)
- ❖ Mohammad Bin Ammar said that I requested Rabbi Bint-e-Maoz to explain the sacred personality of the Prophet. She said, “O my son! If you had seen him, you would have come to know that he was as if the sun is rising.” (**Al-Wafa Ibn-e-Jozi**)
- ❖ Shaikh Abdul Haq Muhaddis Dehlvi expounds, “The Holy Prophet was all Noor from his sacred top to toe. The eyes of the beholder of his beauty were dazzled and his sacred body was refulgent like the moon and sun. If his beauty was not covered in humanistic dress (*body*) it would have been impossible to look at the luminous countenance to the heart’s fill.” (**Madarij-un-Nubuwwah**)
- ❖ Mulla Ali Qari explains the exquisite beauty of the Holy Prophet that it was at its extreme perfection. Allah had concealed it from the sacred Companions, if it had appeared with its whole intensity, it would have been impossible to have a full glance of the brilliant face.” (**Jama Al Wasail**)
- ❖ Hazrat Ali describes his grace that he was neither tall nor short but was middle heighted. His sacred hair had neither ringlets nor was straight enough rather somewhat curly. His sacred body was not obese. His sacred face was a bit round (*not fully circular*). His complexion was fair and pink, his eyes were jet black, eye lashes were long and the bones of his joints were strong. The middle area between his shoulders and their ends were fleshy. His sacred body had no excessive hair growth. His palms and feet were fleshy. When

he walked he stepped strongly as though was treading downwards. When he was attentive towards somebody he would move around and pay full attention to him. Between both his shoulders was the stamp of the prophethood. He is the seal of the prophethood⁷⁴, the most generous hearted, the most truthful, the softest tempered and belonged to the most dignified family background. If somebody had a sudden look at him, he would be impressed by him, as soon as he got closer and become familiar, he would fall in love with him. (Anyhow) The depicter (of his personality) can only utter that he has never seen anybody like him ever before and even after him.” (Tirmidhi, Bayhaqi, Suyuti, Ibn-e-Jozi, Ibn-e-Saad, Ibn-e-Hashaam)

- ❖ The loving description of the Holy Prophet’s elegance is related also from a beduin woman Companion Hazrat Umm-e-Ma’abid that follows; “The lord of the universe the Holy Prophet stayed at a place while migrating from Makkah to Madina where a middle aged woman lived in a camp, who also performed the duty of hosting the travelers. The day the Holy Prophet passed from that place her husband was out for getting his cattle grazed. There was only a meek goat that was unable to join the herd. The Holy Prophet started milking that goat. By the miracle of his touch the goat’s udder became filled with milk to such an extent that all present there drank the milk even then it did not finish. When that lady’s husband came back he was astonished to see the pots full of milk. At that occasion, Umm-e-Ma’abid explained the beauty of the lord that is unparalleled as regards it’s expression which follows:
- ❖ “I saw a man with an eminent grace and lively face (*and lovely too*) possessing all the good manners and morals. Neither too much fairness was making him look odd nor his

⁷⁴ No new prophet would be sent after him.

slender neck and head were damaging his personality and he was extremely good looking and dashing. His eyes were big and dark with long lashes. His voice was resounding. His eyes were dark with antimony and both brows were slim and joined. The blackness of his hair was very sharp. His neck was glowing and beard was thick. When he was silent, seemed graceful, while speaking, his sacred face looked bright and lustrous. His discourse was like a string of pearls divulging and explicit, neither useless nor vulgar. From some distance, he looked the most awesome and amazing but when he was nearby he looked the most handsome and dashing. He was middle heighted, neither so tall nor so short rather looked nice to the eyes. He was like a branch between two branches which is verdure, long and fresh. His Companions were surrounding him, when he said something they were all ears. If he ordered something they obeyed him at once. All were his humble servants. He was neither bitter in speech nor was opposed.” (Shabani, Ibn-e-Hannan, Ibn-e-Jozi, Ibn-e-Saad, Hakim Al Mustadrak, Tibrani, Suyuti)

❖ His grace and elegance were also described beautifully by Hazrat Umro Bin Aa's in the following words, "There was no one as beloved to me as the Holy Prophet, neither have I met anyone more handsome than him. I could not endure watching his sacred countenance due to his extremely splendid elegance. If somebody asks me to describe his grace and beauty, how could I do so because (*due to his luminous handsomeness*) it was impossible for me to have a complete gaze of him.” (Muslim, Ibn-e-Saad, Al-Shifa)

Let us discuss in detail the lovely incarnation of elegance by which the dead hearts are enlivened, stale souls are revitalized and the restless hearts find the blessing of calm and tranquility.”

THE LUMINOUS COUNTENANCE

- ❖ Hazrat Abu Bakr related the Holy Prophet's face was like the halo of full moon. **(Ibn-e-Jozi, Al-Wafa)**
- ❖ Hazrat Imam Hassan Mujtaba, Hazrat Hind Bin Abi Hala commented that the Holy Prophet was a great sage, belonged to the inherent grandeur and majesty. His sacred face shone like the full moon. **(Al-Wafa, Ibn-e-Jozi)**
- ❖ According to Hazrat Ali, the sacred face of the beloved of Allah was round (*like the full moon*). **(Al-Wafa)**
- ❖ “One night it was the full moon at its full swing, the Holy Prophet was wearing red striped dress and I continuously switched glances from his face to the moon. He was looking more beautiful than the moon”, as related by Hazrat Jabir bin Sumra. **(Al-Wafa, Tirmidhi, Bayhaqi)**
- ❖ Hazrat Braa Bin Aazib stated, “I have never seen a person more handsome than the Holy Prophet in red striped kurta⁷⁵ and with freshly combed hair.” **(Muslim, Bukhari)**
- ❖ Somebody asked Hazrat Braa Bin Aazib, “Was the Prophet’s face like a sword?” He replied, “No, it was like the moon (*bright and luminous*).” The same question was asked from Jabir Bin Sumra and he answered, “No, his face was like the moon (*bright*) and round. **(Muslim, Tibrani, Bayhaqi, Musnad Ahmad)**
- ❖ Hazrat Ayesha says, “Whoever admired the Holy Prophet, he used the simile of the moon for his sacred face and the drops of perspiration shone on his face like pearls.” **(Qastalani, Bayhaqi)**
- ❖ Ibn-e-Dahya, while explaining the use of simile of the moon for his sacred face said, “The moon attracts its viewers and they receive the moonlight without any heat and staring it is also possible unlike the sun which dazzles the eyes of the

⁷⁵ A loose collarless long shirt worn by people of South Asia.

viewers and they become unable to see anything.” (Bukhari, *Al-Muwahib Ladunniyya*)

- ❖ Maulana Ahmad Yar Naeemi while writing the exegesis of surah Fatiha in ‘*Tafseer-e-Naeemi*’ says, “The sacred face of the Holy Prophet is *Ism-e-Zaat (Name of Allah)*.” It was also mentioned by Shaikh Abdul Haq Muhaddis Dehlvi in ‘*Madarij-un-Nubuwwah*’ that the luminous face of the Prophet is the mirror to the Divine Beauty and it reveals the limitless Divine lights and disclosures (*Tajalliyat*).
- ❖ Hazrat Sultan Bahoo says in ‘*Kaleed-ul-Tauheed Kalan*’, “All the wishes are fulfilled by the vision of the sacred face of beloved Prophet Mohammad and the engrossment in the Divine presence is also received by annihilation in Allah.”
- ❖ He also explains in “*Noor-ul-Huda Kalan*”, “One who achieves the privilege of vision of the Prophet’s face, he becomes a Divine knower (*Arif*) and scholar and attains the nearness of Allah.”

THE SACRED HEAD

- ❖ According to Hazrat Ali, “The sacred head of the Holy Prophet was appropriately big.” (Tirmidhi, Suyuti, Bayhaqi, Ibne Hannan, *Musnad Ahmad*)

The extra-ordinary small or big head damages the human personality and its grace, whereas the balanced big head is the symbol of grace, wisdom, insight and the perfect powerful brain. Apart from it, it is also praiseworthy and helpful in marifat (*the Divine knowledge*) and excellence.

THE SACRED HAIR

The Holy Prophet had very beautiful and charming hair on his sacred head just like the black silk locks, neither straight nor

having full ringlets rather a little curly like the crescent of Eid, it was also a beautiful blend of appropriateness and grace.

- ❖ Hazrat Ali says, “The sacred hair of the Holy Prophet was extremely beautiful.” (Bayhaqi, Tirmidhi, Ibn-e-Asakir)
- ❖ Hazrat Imam Hassan, Hazrat Hind Bin Abi Hala relate, “The sacred hair of the Prophet was somewhat curly. When combed, it got separated and the curls also became straight and reached upto or near his shoulders. If it was not combed, it got interlocked in circles and did not get below his sacred ears.” (Al-Wafa Ibn-e-Jozi)
- ❖ Hazrat Anas Bin Malik is related to express, “The tresses of the Prophet neither were full curly nor upright and stiff but were in middle manner.” (Bukhari, Muslim, Bayhaqi)
- ❖ According to Hazrat Ayesha, “The Prophet’s hair was between ears and shoulders.”

The traditions about his sacred hair are contradictory because whichever style and manner of the beloved was liked by different lovers, they got impressed and started loving that manner and tried to describe it in their own way. When his hair grew longer and was about to trespass the tips of his ears, his sacred Companions started calling him zewafrat “ذی وفرة” (*a person with hanging locks*). Hazrat Umar described his appearance and said about his hair,

❖ كَانَ نَبِيُّ اللَّهِ ﷺ ذَوْوَفْرَةٍ (ابن عساکر)

Meaning: The Holy Prophet was Zuwafrat (*a person of hanging tresses*). (Ibn-e-Asakir)

If he could not manage to have his hair cut due to his day and night engagements, the sacred Companions used to call him zejamta ذی جمۃ (*man with tresses touching the shoulders*) out of their great love for him.

❖ Hazrat Braa Bin Aazib relates,

❖ كان رسول الله ﷺ مربعاً بعيداً ما بين المنكبين، وكانت جنته تضرب شحمة أذنيه (ترمذى - عسقلاني)

Meaning: The Holy Prophet was middle heighted and between his both shoulders there was a distance, his sacred tresses touched the tips of his sacred ears. (Tirmidhi, Asqalani)

❖ ان رسول الله ﷺ كان يضرب شعره منكبيه (مسلم - بخارى - ابوداؤد - نسائي - ترمذى)

Meaning: The Holy Prophet's tresses were kissing his shoulders. (Muslim, Bukhari, Abu Dawood, Nisai, Bayhaqi, Tirmidhi)

❖ As far as his hairstyling is concerned, Hazrat Abdullah says, "He used to comb backwards without making a parting as the people of scriptures do. Sometimes he would make a parting in the Arabian style." (Ibn-e-Jozi, Hannan, Khateeb Baghdadi)

❖ It is related from Hazrat Anas Bin Malik again, "For a certain time he combed his hair backwards without any parting, afterwards he combed it in parting". (Al-Wafa)

❖ It is related from Hazrat Umm-e-Hani, the Holy Prophet came in Makkah and his hair was made in small plaits. She also tells that when he honoured Makkah she witnessed his hair made in four small plaits. (Al-Wafa, Ibn-e-Jozi)

HIS BRILLIANT FOREHEAD

Prophet Mohammad's forehead was wide and broad emitting Divine lights every moment.

❖ Hazrat Imam Hassan related from Hazrat Hind Bin Hala that the Prophet's forehead was wide. (Al-Wafa, Tirmidhi, Tibrani, Bayhaqi, Suyuti)

- ❖ According to Hazrat Saeed Bin Massayab, Hazrat Abu Huraira used to say while discussing about the Holy Prophet, “The sacred forehead of the Prophet was broad.” (Al-Wafa)
- ❖ Hafiz Ibn-e-Abi Khaseema describes, “The Holy Prophet’s forehead was bright, when it appeared through his sacred hair or revealed in the daylight or seen at night or he would come among the people, his effulgent forehead seemed as if a lighted lamp is beaming. Observing that fascinating and beautiful view people would abruptly utter this is the Prophet of Allah” (Ibn-e-Azhar)
- ❖ Once Hazrat Ayesha was spinning the wheel and the Prophet Mohammad was mending his shoes, with reference to this graceful scene she says, “Thus his sacred forehead was sweating, the drops were emitting the rays of light (Noor), I remained stunned to see the view. The Prophet looked at me and asked, what happened to you Ayesha? I replied, “Your forehead is sweating and the Divine lights are emitting from the drops. If Abu Kabeer Hazli had observed this state he would have realized that his couplet refers to you.” The Holy Prophet enquired about that poet's couplet and she recited the following couplet,

فَإِذَا نَظَرْتُ إِلَى أُسْرَةٍ وَجْهَهُ

بَرَقَتْ كَبْرَقِ الْعَارِضِ الْمَتَهَلِّلِ

Meaning: When I observed the bright and brilliant face of my beloved, his cheeks flashed like the lightening in the raining clouds. (Ibn-e-Asakir, Al Seerat-ul-Nabuwwiya)

- ❖ The Prophet’s poet, Hazrat Hassaan Bin Sabit describes about the beauty of his brilliant forehead as below,

مَتَى يَبْدُ فِي الدَّجَى الْبَهِيمِ جَبِينَهُ

يَلْحُ مِثْلَ مَصْبَاحِ الدَّجَى الْمَتَوَقَّدِ

Meaning: The sacred forehead of the Prophet glitters with Noor as if a lighted lamp in the dark of night.

THE SACRED EYEBROWS

The Holy Prophet's eyebrows were thick, dark and curved like a bow. Between both the brows a vein was hidden and in his state of anger and majesty that vein became prominent, observing which the sacred Companions would understand that the lord of both the worlds was uncomfortable due to some unpleasant occurrence. Hazrat Imam Hassan related from Hind Bin Abu Hala that, "The eyebrows of the Prophet were curved, thin (*like bow*) and full. They were apart and between them was a vein which used to become prominent in his state of wrath." (Tirmidhi, Bayhaqi, Suyuti, Ibn-e-Jozi)

There was very little distance between both the brows. It could be judged by observing the sacred face minutely. Otherwise there seemed no distance at all as Hazrat Ali Al-Murtaza expounds:

❖ The Holy Prophet's eyebrows were connected together. (Ibn-e-Asakir, Hakim, Ibn-e-Saad)

There seems difference in both the above mentioned traditions in a bird's eye view. The first one says his eyebrows were apart while the second tells that they were joined. The exegetical leaders analyzed both as, "The distance between both eyebrows was so little which could only be felt while beholding him with due concentration." (Al Seerat-e-Halbiya)

HIS SACRED EYES

The eyes of the Holy Prophet were attractive, appealing, captivating and matchless. The sacred Companions described that his eyes were dark, wide, beautiful and charming. As Hazrat Ali has related:

- ❖ The sacred eyes of the Holy Prophet were wide and black. **(Ibn-e-Saad, Bayhaqi)**

His eyelashes were jet black, long and thick.

- ❖ Hazrat Abu Huraira has related that his eyelashes were very long. **(Tabaqat-e-Ibn-e-Saad)**
- ❖ The caravan of sacred Companions when arrived at Umm-e-Ma'abid's camp during their journey of migration, she got stunned to see the Holy Prophet's grace and beauty, she described his elegance in these words, "The Holy Prophet's eyelashes were long, the pupils in his eyes were deep dark and no other shade reflected from them."
- ❖ Hazrat Ali also related, "The sacred pupils of the Prophet's eyes were quite dark and apart from the pupils the rest of the area of his eyes was white but blended with redness, it seemed as if somebody had dissolved the red hue in it and the beholder could see the streaks of redness." **(Suyuti, Ibn-e-Kaseer)**
- ❖ Hazrat Jabir Bin Sumra expresses, "In the Prophet's eyes red streaks were seen in white parts." **(Tirmidhi, Muslim)**

The lord of both the worlds had naturally stained eyes with collyrium and whoever would see them thought that he had just stained them with antimony.

- ❖ Hazrat Jabir has referred that "Whenever I saw the Prophet, his eyes seemed as if were stained with collyrium even when he had not been wearing it at that moment. **(Tirmidhi, Musnad Ahmad)**

His eyes were very beautiful and repleted with modesty. The Companions explain about it that they never watched the Holy Prophet staring at anybody rather his eyes would remain downwards due to his morality and modesty. He used to see through side glances. When he had to see somewhere, he slightly raised his eyes.

This fascinating and lovely style is described in a tradition as below,

- ❖ “The sacred eyes of the Prophet often were bent towards the earth instead of remaining upward.” (Tirmidhi, Suyuti)

The style of looking by his side glances, is very well understood by the spiritualists. Whereas the bent eyes reveal his extreme modesty. Who else could be as honourable and modest as was he.

HIS SACRED NOSE

The sacred lord did not have a very high nose but to the beholders it looked delicate, balanced, proportionate and slightly high, that is why it is said that it was prone to uprightness. It was slim and a bit high in the middle, neither ordinary nor thick or coarse but was a masterpiece of the artistry of the Maker.

- ❖ It is related from Hazrat Ali that the Prophet's sacred nose was appropriately thin and beautiful. (Suyuti)

His sacred nose was granted by Allah with such a luster and brilliance that it reflected Noor all the time. It was due to that reflection it looked upright. Whoever would see him carefully said, it is inclined to uprightness. Hazrat Hind Bin Abi Hala says, “The Holy Prophet's nose was upright which radiated the luminous rays of Noor. Whoever could not observe his nose minutely thought it high (*otherwise it was not so*).” (Tirmidhi, Bayhaqi, Suyuti, Ibn-e-Kaseer)

HIS SACRED CHEEKS

The Holy Prophet's cheeks were quite balanced, neither lifted nor pinched. The pinkish white cheeks looked smooth and were suitable without any improper protuberance.

- ❖ Hazrat Hind is related, “The Holy Prophet's sacred cheeks were smooth.” (Tirmidhi, Suyuti, Bayhaqi, Tibri)
- ❖ Hazrat Abu Bakr relates, “The Holy Prophet’s cheeks were extremely glowing.”
- ❖ Hazrat Abu Huraira is related, “The Holy Prophet’s cheeks were very fair.”

HIS SACRED LIPS

The Holy Prophet’s lips were pinkish red, subtle, delicate and charming, having no precedent in attractiveness. A tradition related to his sacred lips and their freshness is given below,

- ❖ “His lips were the most beautiful of all the men of Allah and seemed fresh and fine when silent.”

HIS SACRED MOUTH

The sacred mouth of the Prophet was wide, appropriate and balanced.

- ❖ Hazrat Jabir is related here, “The Holy Prophet’s sacred mouth was wide (*but much balanced*).” (Tirmidhi, Musnad Ahmad)

THE SACRED TEETH

The teeth of the Prophet Mohammad were fine and shining. There was a little distance between both the front teeth. While smiling his teeth radiated Noor. The sacred Companions said, “When he would smile, the luminous lights emitted through the gaps of his teeth which reflected and shone every nook and corner.”

- ❖ It is related from Hazrat Abdullah Bin Abbas, “The front teeth of the Holy Prophet had an appropriate space between them.” (Bayhaqi)

- ❖ When the Holy Prophet smiled his teeth flashed like lightening and glittered like hails, when he spoke it seemed like Noor is emanating from them. **(Bayhaqi)**
- ❖ Hazrat Hind Bin Abi Hala depicted the beauty and brilliance of his teeth as, “The teeth of the Prophet seemed like the hails while smiling.” **(Ibn-e-Jozi, Ibn-e-Kaseer)**
- ❖ Hazrat Ali Al-Murtaza admired that his teeth were very shining. **(Nabhani)**
- ❖ The Holy Prophet’s teeth were very well fitted and fixed in his gums as if the diamonds are fixed in a finger ring. Hazrat Abu Huraira is related that, “The Holy Prophet’s denture was extremely graceful.” **(Bukhari, Suyuti)**

HIS SACRED VOICE

The voice of the Holy Prophet was quite captivating, pleasing and sweet. It was beautiful and perfect, his accent was charming, graceful and harmonious. He would speak with pauses and the words uttered by him touched the hearts, the audience wished to listen to him again and again.

Umm-e-Ma’abid related that he had an awesome voice. He had sweet and melodious vocal power and it was adorned with extreme and perfect beauty of speech.

- ❖ Hazrat Jabeer Bin Mata’am describes, “The Holy Prophet’s intonation and articulation was very impressive.” **(Zarqani, Sharah Al Muwahib)**

Allah Almighty had blessed the Holy Prophet with a distinguished quality of great articulation that his voice had a distant approach.

- ❖ According to Hazrat Braa Bin Aazib, “The Holy Prophet delivered to us a sermon which was also heard by the ladies behind the curtains.” **(Tibrani)**

- ❖ It is related from Hazrat Ayesha, “The Holy Prophet graced the pulpit on Friday and made the people sit down, Hazrat Abdullah Bin Rawaha was in Mahalla Bani Ghanam at that time, as soon as he listened to the Prophet he sat there for further listening.” (Suyuti)
- ❖ When the Holy Prophet delivered the sermon on the occasion of Hajja-tul-Wida (*the Prophet’s last hajj*), the number of Companions were one lakh and a quarter who made a great congregation and each participant clearly listened to his address. Hazrat Abdul Rehman Bin Ma’az Tameemi said, “We were listening to the Prophet’s address at our own respective places as he was educating us about the rituals and the particulars of hajj.” (Abu Dawood, Nisai, Bayhaqi)

HIS SACRED BEARD

The sacred beard of the Prophet was thick as well as gracefully slender. It looked nice and lovely and was not expanded that would camouflage his sacred face or go down to the sacred neck. It had black hair that would enhance the beauty of pinkish fair complexioned face. During his last years of age, seventeen or twenty hairs turned grey in the beard but they always remained hidden in the halo of black ones. He used to get his beard properly trimmed so that its roughness would not lessen his grace and handsomeness.

- ❖ According to Hazrat Ali, “The Holy Prophet had large but balanced head and beard.” (Musnad Ahmad, Bayhaqi, Hakim Mustadrak, Tabari)
- ❖ It is related from Hazrat Abu Huraira, “The Holy Prophet’s beard was black.” (Bayhaqi, Ibn-e-Saad, Suyuti)
- ❖ Hazrat Ma’abid the lady honoured by his hosting, expressed that the sacred beard of the Prophet was thick. (Ibn-e-Jozi, Ibn-e-Asakir, Suyuti)

- ❖ Hazrat Hind Bin Abi Hala and Hazrat Ali said that his beard was thick. **(Nisai, Tirmidhi, Musnad Ahmad)**
- ❖ It is related from Hazrat Saeed Bin Mussayab that Hazrat Abu Huraira praised the Holy Prophet in these words, “His beard was black, beautiful and symmetrical.” **(Ibn-e-Asakir, Haseemi)**

With his age, some of the beard's hair became grey. Hazrat Wahb Bin Abu Jaheefa describes as under;

- ❖ “I had the sacred view of the Prophet and noticed some of the beard's hairs under his sacred lips had turned white.” **(Bukhari, Musnad Ahmad)**

The sacred Companions were ready to sacrifice their lives on each of their beloved Prophet's style. They would record each and every action and part of his handsomeness.

- ❖ Related from Hazrat Anas that the sacred grey hairs of the Prophet's head and beard were not more than twenty. **(Bukhari, Tirmidhi, Musnad Ahmad, Muwatta Imam Malik)**

In his sacred beard under his lips and by the ear were a few grey hairs which were not needed to be dyed, that is why the sacred lord had never used any dye. In this regard it is related from Hazrat Anas Bin Malik, “Hazoor had never used any dye, as only a few hairs were grey under his lower lip, on his scalp and temples.” **(Muslim, Bukhari)**

Neither his beard was lengthy nor short rather was a true model of balance, appropriateness and charm.

- ❖ He used to have his beard trimmed into a symmetrical shape.” **(Tirmidhi, Suyuti, Asqalani, Zarqani)**

THE SACRED EARS

His sacred ears were a delicate blend of beauty, balance and enhancement.

- ❖ Hazrat Ayesha says, “Between his black tresses were two fair ears seemed as if two stars were twinkling in the darkness.” (Ibn-e-Kaseer, Ibn-e-Asakir)

THE SACRED NECK

The Holy Prophet’s neck was a masterpiece of the Nature’s art and creativity. It was clean and pure like silver and was a bit long. The sacred Companions describe that the Prophet’s neck was like a sculpture curved in silver.

- ❖ Hazrat Umm-e-Ma’abid says that the Holy Prophet’s sacred neck was slightly long.
- ❖ It is related from Hazrat Ayesha, “And his neck was the most elegant of all the men of Allah, neither too long nor too short.” (Bayhaqi)

His sacred neck seemed a beautiful fusion of gold and silver hues. For it the simile of goblet was also used.

- ❖ It is stated by Hazrat Hafiz Abu Bakr Bin Abi Khaseema, “The Holy Prophet’s neck was the most beautiful, long and lovely. The visible part in the sun or air seemed like a silver goblet in which the colour of gold was filled as if it reflected the whiteness of silver and redness of gold while the part hidden in the clothes was enlightened and brightened like the full moon.

THE SACRED SHOULDERS

His sacred shoulders were stout and a bit muscular, not so slender rather quite round. Both shoulders were appropriately wide apart which had broadened his sacred chest.

- ❖ Hazrat Abu Huraira states, “The Holy Prophet’s joints of the shoulders were strong and big.” (Bayhaqi, Suyuti, Ibn-e-Kaseer)

- ❖ Hazrat Anas says, “When a villager dragged the Prophet’s shirt off his shoulders, they would appear like a part of moon due to their fairness and luster.”

In the books of Hadiths, the sacred Companions like Hazrat Ali Al Murtaza, Hind Bin Abi Hala, Braa Bin Aazib and Abu Huraira are related in reference to his shoulder’s broadness as, “The Holy Prophet was middle heighted and had distance between both shoulders.”

- ❖ Mulla Ali Qari describes this great quality in these words, “In whichever company he would be, his shoulders were seen the highest of all.”

HIS SACRED ARMS

The Holy Prophet’s sacred arms were beautiful and matchless. They were a graceful model of charm and appropriateness. He had hairs on his arms and his wrists were fair and glowing.

- ❖ Imam Bayhaqi states in this context, “The Prophet’s arm’s muscles were fair and shining and the wrists were long.”
- ❖ It is referred from Hazrat Hind Bin Hala, “His sacred wrists were hairy.” (Tirmidhi, Ibn-e-Jozi, Ibn-e-Kaseer)
- ❖ Abu Huraira is related that his arms were (*appropriately*) big.
- ❖ Again related from Hind Bin Abi Hala that the Prophet’s arms and shins were properly structured. (Tibrani, Bayhaqi)

HIS SACRED HANDS

The Holy Prophet’s hands were very soft. Hazrat Mastaurad Bin Shaddad while referring his father states, “I was present in the court of the Prophet, so I held his hand. I found his hands were softer than silk and colder than ice.” (Tibrani)

- ❖ It is related from Hazrat Anas, “I have never touched such a silk or brocade which was softer than his sacred hands.” (Bukhari, Muslim, Tirmidhi, Musnad Ahmad)

HIS SACRED FINGERS

The Holy Prophet’s fingers were beautiful, long and straight.

- ❖ It is related from Hind Bin Abi Hala, “The Prophet’s fingers were long and beautiful.” (Tibrani, Bayhaqi, Suyuti)
- ❖ There is a tradition that for his fingers, the simile of silver bars was used. The tradition is given, “The Holy Prophet’s sacred fingers were like the silvery bars.” (Bayhaqi, Suyuti, Ibn-e-Jozi)

THE SACRED PALMS

The Holy Prophet’s luminous palms were wide and fleshy. There are a lot many tradition about it.

- ❖ It is related from Hind Bin Abi Hala, “The Prophet’s palms were broad” (Tibrani, Bayhaqi, Suyuti, Ibn-e-Jozi)
- ❖ It is referred from Hazrat Anas, “The Holy Prophet’s palms were vast” (Bukhari)

The feeling of his palm’s softness and coolness was a peculiar quality of the Prophet. The sacred Companions describe by swearing that there was nothing as soft and silky as were his sacred palms. When the Prophet would shake hands with or fondle someone, he felt such a calmness and peace as if snow is touching his body.

- ❖ When Hazrat Abdullah Bin Ansari was taken to the Prophet by his father, the Prophet caressed him and prayed for him. He expresses his feeling in the following words, “I have never forgotten the tranquility and soothing effect by his fondling.” (Heismi, Majma al-Zawa’id)

THE SACRED ARMPIT

The Holy Prophet's armpits were very fair, clean and fragrant.

Once Hazrat Abu Musa presented some water to the Prophet for ablution. The Prophet raised his hands to give him his blessing being pleased by him. He explains his observation, "I witnessed the fairness of the Prophet's armpits." (**Bukhari, Muslim, Nisai, Zarqani**)

HIS SACRED CHEST

His chest was broad, expanded and smooth. It was also a unique example of balanced beauty. From his chest till the belly button went along a lovely hair line. Otherwise the rest of his chest was without any hair and was somewhat raised.

- ❖ Hazrat Hind mentions about his chest's broadness and wideness, "The Holy Prophet's chest possessed vastness." (**Tirmidhi, Bayhaqi, Suyuti**)
- ❖ Imam Bayhaqi also refers it as, "The Holy Prophet's sacred chest was broad, wide, hard and smooth like mirror. None of its parts was violating the others equilibrium and was like a full moon in fairness and glow."
- ❖ In another tradition it is said, "There was vastness in the Prophet's sacred chest." (**Ibn-e-Asakir**)

HIS SACRED ABDOMEN

The Holy Prophet's sacred tummy was leveled to his chest and was soft, gentle and silvery white. It was beaming, charming and beautiful like the full moon.

- ❖ Hazrat Umm-e-Ma'abid who was honoured to be the hostess of the Prophet during the migration, describes that his tummy was neither much fat nor was quite flattened. She is

related in the following words, “The Holy Prophet was not disfigured by any blemish of protruded belly.”

- ❖ Hazrat Hind Bin Abi Hala is related, “The Holy Prophet had a levelled belly and chest.” (Tirmidhi, Bayhaqi, Suyuti)
 - ❖ Hazrat Umm-e-Hilal discusses about his abdomen in the following lines, “I beheld the Prophet’s stomach always in the same state of seeming like the folded papers.” (Tibrani, Tibri, Khateeb Baghdadi)
- He had no hair on it apart from the line of hair that started from his chest and ended at the belly button. (Tabari)

THE SACRED NAVAL

The Holy Prophet came in this world circumcised and with naturally made naval.

- ❖ Qazi Ayaz has copied a tradition in ‘*Al Shifa*’ (42:1) “Undoubtedly, the Holy Prophet was born circumcised and with naturally made belly button.”
- ❖ Syedna Abdullah Bin Abbas relates from his father, “The Holy Prophet was born circumcised and with belly button naturally done. His grandfather Hazrat Abdul Muttalib was surprised at it and said, “This one of my son would be a great and prestigious person.”
- ❖ Abdullah Bin Umer says, “He was born circumcised and with naturally made naval.” (Ibn-e-Habban, Hikam, Al-Mustadrak)

HIS SACRED BACK

The Holy Prophet’s back was a matchless beauty in width and charm. There was the stamp of prophethood between his shoulders.

- ❖ Hazrat Mehrash Bin Abdullah relates that once he saw the Holy Prophet while he was wearing his Ahram⁷⁶ for Umrah⁷⁷, “I raised my eyes towards his back which seemed like a piece of silver.” (Musnad Ahmad, Bayhaqi, Tibrani, Suyuti, Nisai)
- ❖ Hazrat Ayesha is related here, “The Prophet’s back was broad.” (Bayhaqi)
- ❖ Another tradition from her is that “The backbone of the Prophet was long.” (Bayhaqi)

THE STAMP OF PROPHETHOOD

He had been stamped between his both the shoulders which endorsed the Divine order that he is the last Prophet and after him the door of prophethood is shut forever. This stamp was placed between his shoulders a little bit at left side.

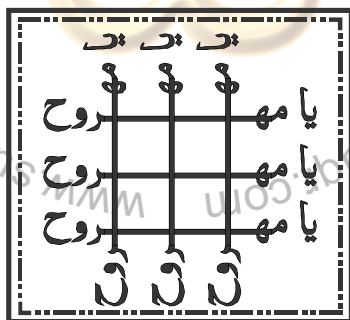
- ❖ Hazrat Abdullah Bin Sirjees says, “I saw the stamp between his both shoulders towards the left side near the shoulder bone.” (Muslim)
- ❖ Hazrat Ali’s grandson Hazrat Ibrahim Bin Mohammad tells, “Hazrat Ali used to recount the Holy Prophet’s qualities while describing a lengthy Hadith and used to tell that between both the shoulders of the Prophet was a seal of prophethood and he was the end of the prophethood. (Tirmidhi)
- ❖ The seal of prophet hood was a centre of pleasant fragrance and scents. Hazrat Jabir says, “I got closer to the seal and was charmed by its alluring fragrance.” The Prophet’s Companions discussed its shape and sketch with different similes. Some used the simile of an egg of pigeon, some likened it with a piece of flesh and the others matched the seal of prophethood

⁷⁶ A special outfit for hajj and Umrah comprising of plain white sheet.

⁷⁷ Umrah is the pilgrimage of the Holy Ka’aba other than hajj days.

with a bunch of hair. It is necessary to remember that a simile reflects the person's taste who uses it.

- ❖ Hazrat Jabir Bin Sumra relates, "Between both the shoulders of the Prophet was a seal of Prophet hood that was an outgrown piece of red flesh of the size of pigeon's egg." (Tirmidhi, Musnad Ahmad, Tibrani)
- ❖ Hazrat Abu Zayd Umro Bin Akhtab Ansari defined the seal as a bunch of hair. Once the Prophet honoured him to anoint oil on his sacred back and he observed the seal. Hazrat Alya (narrator) asked Umro Bin Akhtab about the stamp of prophethood and he replied, "A cluster of a few hair was there between his shoulders." (Musnad Ahmad, Hakim Al Mustadrak)
- ❖ Taabi⁷⁸ Hazrat Abu Nazrat Aufi describes, "I inquired Hazrat Abu Saeed Khudri about the Prophet's seal." He replied, "That (stamp) was an outgrown piece of flesh on the Holy Prophet's back." (Bukhari, Tirmidhi, Tabari)
- ❖ Hazrat Sultan Bahoo says in 'Noor-ul-Huda Kalan' that "His sacred back was stamped by the seal of prophethood which was somewhat like this:



⁷⁸ The person who found training from the Holy Prophet's sacred Companions, after him, are called Ta'abis.

HIS SACRED STATURE

The Holy Prophet's height was also very dignified and elegant. When he was alone, he looked like a man of medium height but among the public, he would seem distinguished, tall and prominent.

❖ Hazrat Umm-e-Ma'abid expresses as following, "The stature of the Holy Prophet was gracefully medium, neither too tall to be seen awkward nor too short to look ordinary. His height was like a fresh and lovely branch between the two branches. His height seemed the most pleasant and elegant among the three of them (*the Prophet himself, Abu Bakr his friend of the cave and Amir Bin Fahira his Companion in the journey of migration*).

❖ Abu Huraira is related, "He appeared taller than the one who walked along." (**Suyuti**)

❖ Hazrat Anas says about it, "The Holy Prophet was the most gorgeous as regards his height and the most handsome regarding his sacred face." (**Ibn-e-Asakir**)

It is described in many Hadiths that he seemed the most prominent of all in the crowd and his head surpassed above all others in the public meeting.

❖ Mulla Ali Qari writes, "When the Holy Prophet was sitting among the people (*in a meeting*) his shoulders seemed the highest." He further writes in "*Jama Al Wasail*", "As nobody excels him regarding his spiritual excellences and attributes, similarly nobody can be above him regarding his physical stature." (**Jama Al Wasail**)

❖ The second reason of his being the most eminent and distinguished, is to reveal upon all that there is nobody above him regarding his physical and spiritual states in the court of Allah. (**Sharah Al-Shifa**)

- ❖ Imam Khaffa Je writes in '*Nasim-ul-Riyaz*' that he was not very tall because being extra tall mars the balance and is not admirable as well. In spite of that, Allah made him look taller to the beholders. Allah granted this quality so that nobody could look taller than him and also for the enhancement in his esteem and reverence. That is why, when it is not needed the Prophet seemed at the perfection on which he was actually created."
- ❖ Imam Zarqani says in '*Sharah Al Muwahib Laddunniyya*', "If Allah wanted He could have increased the Prophet's height but He granted him the medium height, though he seemed taller to the beholder. It is the Prophet's grace and he is matchless."

The Holy Prophet only looked tall to the people but his sacred body remained at its original state (*medium stature*). Thus Allah Almighty changed his figuratively high stature in the literal sense in the beholder's eyes and this is also to make it explicit that just like no one is higher than him spiritually and figuratively same is the case with his physical appearance.

The description of the Holy Prophet's beauty and elegance is concluded, despite the fact that it cannot be explained fully in written form. The beauty is in watching not in writing. That is why, the lovers have faith in vision instead of words. Still to this day, the lovers feast their eyes upon his beauty and it is the nourishment of their souls but this reality is not digestible for the worldly people because they cannot understand it.

CHAPTER TEN

THE PERFECT FAITH- LOVE FOR THE HOLY PROPHET

Some people exhort a lot for the human rights just to avoid Divine rights. According to their point of view, the Divine rights can be forgiven but the human rights cannot be. However, the matter of Allah and His beloved Prophet transcends both the Divine rights as well as human rights. Allah says,

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِمَّنْ اللَّهُ وَرَسُولُهُ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ط وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ٢٤﴾ (التوبة-24)

Meaning: (O' Prophet!) Tell them, if your ancestors, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline and the dwellings in which you take delight are dearer to you than Allah and His Messenger and than striving hard and fighting in His cause, then wait until Allah brings about His decision (torment). And Allah guides not the people who are the rebellious and disobedient to Allah. (Al-Tawbah-24)

The true and perfect faith is only the Ishq for the Holy Prophet. Ishq is defined as, the love that overcomes all other loves and only the Ishq for Mohammad Mustafa is the perfect faith. The sacred Companions had the bond of Ishq with the Prophet, they twinkled like stars on the heights of heavens due to this Ishq. Let us discuss whether the perfect belief is the love of the Holy Prophet or not and what is the difference between deeds and

love? How 'faith' is defined by Allah's beloved Prophet who conveyed the faith and its reality to the masses himself;

- ❖ It is referred from *Bukhari Sharif* by Hazrat Abdullah Bin Hashaam that the Holy Prophet was accompanied by us and he had held Hazrat Umer Bin Khitab's hand. The latter asked, "O' the Messenger of Allah! You are dearer to me than everything except my life." The Holy Prophet replied, "I swear by the Divine Essence who is Owner of my life, you cannot be a Momin until I am dearer to you even than your life." Hazrat Umar said, "By God! Now you are dearer to me even than my life." Hence the Prophet said, "O' Umar! Now your faith is complete and perfect."

This is called the perfect faith. Subhan Allah⁷⁹! The beloved himself is making his lover understand the Perfect faith.

Every Muslim individually as well as collectively in the congregation of lacs, prays for the blessings of perfect faith by tongue but nobody is aware of the reality, instead people defy the Reality of the one who is himself the perfect faith.

- ❖ It is related by Hazrat Anas that the Holy Prophet said,

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالتَّائِسِ أَجْمَعِينَ. ❖
(صحیح بخاری - صحیح مسلم، مشکوٰۃ شریف)

Meaning: No one among you can be a Momin unless he fosters my love more than his father, mother and all his people. (*Sahih Bukhari, Muslim, Mishkat Sharif*)

- ❖ Hazrat Umar and Hazrat Hashaam are related that the Holy Propet said,

لَنْ يُؤْمِنَ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ (بخاری، شفا شریف، کنز العمال) ❖

⁷⁹ Praise of Allah in Arabic

Meaning: Nobody among you is a Muslim at all unless he cherishes me as his beloved more than his ownself. (Bukhari, Shifa Sharif, Kanzul Ummal)

وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ ﴿١﴾
(صحیح بخاری)

Meaning: I swear by the Essence in whose hands is my life, nobody is a Momin until he loves me more than his father and off springs. (Sahih Bukhari)

Now consider following Hadith,

- ❖ Hazrat Abdul Rehman Bin Abi Laila relates from his father that the Holy Prophet described,

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَاهْلِي أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ
عَنْ أَبِي أَحَبَّ إِلَيْهِ مِنْ عِثْرَتِهِ وَذُرِّيَّتِي أَحَبَّ إِلَيْهِ مِنْ ذُرِّيَّتِهِ (نبيهی - طبرانی - کنز العمال جلد 1)

Meaning: No one among you is a Momin unless he loves me more than himself and loves my family more than his family and unless he loves my children more than his own and loves my descendants more than his own. (Bayhaqi, Tibrani, Kanzul Ummal Vol. 1)

- ❖ It is related from Hazrat Ali, Abdullah Bin Masood, Abu Musa and Hazrat Anas that the Holy Prophet of Allah described while holding hands of Hazrat Imam Hassan and Hazrat Imam Hussain,

مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا كَانَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَمَةِ ﴿٢﴾
(شفا جلد 2 - کنز العمال جلد 13)

Meaning: He who loves me and loves both of them and their parents will be with me sharing my status on the Day of Judgment. (Shifa Vol.2, Kanzul Ummal Vol.13)

- ❖ A person came in the Holy Prophet's court having his gift of love for him but without any so called good deeds and asked him about the hereafter. "O' the Messenger of Allah! When

would the Doomsday happen?” The prophet enquired, “What preparation have you made for it?” He replied sadly, “Neither I have a lot of prayers and fasts on my part nor much charity but only I love Allah and His Prophet”. The Prophet said, “You would be with your beloved.” (Sahih Bukhari Vol. 2, Sahih Muslim Vol. 2)

❖ It is related from Hazrat Ayesha and Hazrat Abdullah,

❁ إِنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ لَا أَتُ أَحَبُّ إِلَيَّ مِنْ أَهْلِي وَمَالِي وَإِنِّي لَأَذْكُرُكَ فَمَا أَصْبِرُ حَتَّى آجِي فَأَنْظُرَ إِلَيْكَ وَإِنِّي ذَكْرْتُ مَوْتِي وَمَوْتِكَ فَعَرَفْتُ أَنَّكَ إِذَا دَخَلْتَ الْجَنَّةَ رَفَعْتَ مَعَ النَّبِيِّينَ وَإِنْ دَخَلْتُهَا لَأَرْكَ فَانْزِلَ اللَّهُ تَعَالَى وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا فَدَعَا بِهِ فَقَرَأَهَا عَلَيْهِ (شرح شفا از مولا قاری و خفاجی جلد ۲)

Meaning: Verily! A man (according to Imam Baghawi, he was Hazrat Sobaan while some others consider that he was Hazrat Abdullah Bin Zayed) came to the Holy Prophet and said, “O' Allah's Messenger! I love you more than my family and wealth. Undoubtedly, when I remember you, I cannot resist to have a sacred visit of yours and when I think of my death and also of your sacred demise, the thought that you would be at the highest rank of paradise with the Prophets, perplexes me that I would be deprived of your vision in spite of being in heaven. So, the following verse revealed, “The one who obeys Allah and His Prophet would be with those who are rewarded by Allah and they are the Prophets, truthfals, martyrs and the pious. How nice is their comradeship.” The Holy Prophet said the above verse to him. (Shifa Vol.2, Sharah Shifa by Mullah Qari and Khafa Je Vol.2)

Now consider a lover of the Prophet who prayed on his sacred death, “O' Allah! Make me blind so that I may not see any one

after him”, and he became blind at once at the spot. (Tafseer Qurtubi)

- ❖ The following Hadith has a common consent by *Bukhari, Muslim, Tirmidhi, Sanan Abu Dawood, Musnad Ahmad Bin Hunble, Tibrani and Habban*. Hazrat Anas Bin Malik expresses that a man asked a question from the Holy Prophet, “When would the Doomsday occur?” The Prophet inquired about his preparation for the Final day. He answered that he had not prepared anything (*Imam Ahmad relates that he said that he had no good deeds on his part, neither so many prayers, nor a lot of fasts*) except that he loved Allah and His Messenger. The Holy Prophet told him, “You would be alongwith the one whom you love (*on the Final day*)”. Hazrat Anas explained that they (*the sacred Companions*) had never been as delighted to hear a news as with the sacred saying of the Prophet that you would be accompanying the one whom you loved. Hazrat Anas further expressed that he loved the Holy Prophet and Hazrat Abu Bakr, therefore he hoped to live with them otherwise his deeds were not equal to them.

If the sacred Companion like Hazrat Anas considered that he did not deserve the Holy Prophet’s closeness in paradise because of his deeds but of course! His love for the Prophet will make him able to get his nearness, then how we can demand his closeness in the world and hereafter just due to our deeds? The Companions’s real deed was only to love the beloved Prophet of Allah and it was also obvious from their every action and saying.

THE ISHQ OF THE SACRED COMPANIONS

Let us peruse through the deeds of the Holy Prophet’s beloveds.

- ❖ Imam Tibrani relates from Hazrat Ayesha, “A man came to the Holy Prophet and was having a constant gaze on his sacred face in such a manner that neither did he wink nor

move his eyes towards anything else. The Prophet noticed his plight and asked, “Why are you staring at me in such a way?” He replied abruptly, “O’ the Messenger of Allah! I sacrifice my life on you, I am just rejoicing in viewing your sacred Countenance.”

- ❖ Imam Sha’abi relates from Hazrat Abdullah Bin Zayed that one day he said to the Holy Prophet, “By God, O’ the Messenger of Allah! You are dearer to me than my life, wealth, children and family. I would die if I cannot see your sacred face daily.” Having said that he wept intensely. The Prophet enquired the reason of his crying and he replied, “One day you will depart from this world and we will also die. You would be at the highest status alongwith the Prophets in the heaven but if we go to the heaven even then would remain away from your place.” The Holy Prophet did not answer him but Allah revealed the verse, “And whoever obeys Allah and His Messenger would be alongwith those who were rewarded by Allah.” (Al Muwahib Ladunniyya)

- ❖ It is related from Hazrat Anas in ‘Sahih Bukhari’ that the Holy Prophet’s illness of death prolonged to the extent that his sacred body became too feeble to go to the Masjid for prayer. So three days elapsed and Monday came. The Prophet appointed Hazrat Abu Bakr for leading prayers on his own behalf during his ailment. Thus on Monday when Hazrat Abu Bakr was leading a prayer, the Prophet felt relieved and recovered and got up from the bed, went to the door of his luminous closet and removed the curtain to see his followers saying their prayer behind Abu Bakr. The words of sacred Companions about it are:

❖ فكشف النبي ﷺ ستر الحجره ينظر الينا وهو قائم متبسم كان وجهه

ورقة المصحف (صحیح بخاری، کتاب الجماعة والامامة)

Meaning: Thus the Holy Prophet raised the curtain of his closet and started watching us, that moment he was smiling and his sacred face looked like a page of the holy scripture. (**Sahih Bukhari, Kitab Al-Jama'ah-wal-Imamah**)

In other words, when he raised the curtain of the door the Companions witnessed a gleeful smile on his sacred face and they express that his sacred face was seeming like the open Holy Quran.

Many of you have the pilgrimage of the Mausoleum of the Prophet (*Roza-e-Rasool*), just imagine the design of Masjid-e-Nabawi and Riyaz-ul-Jannah⁸⁰ and suppose you are standing for salat in the Masjid-e-Nabawi. The Prophet's closet is on your left side and the dome is seen at a little distance. Now imagine that Companions are offering their prayer, the closet is on their left side, the door opens, the curtain is raised and the smiling face of the Prophet appears from there. So how is it possible that the sacred face is seen by any one whose eyes are on the point of prostration while being in the state of salat? Then how did the smiling face of the Holy Prophet was seen by the sacred Companions as they were standing facing the Qibla⁸¹? In fact, the Companions turned their faces towards their beloved Prophet just to see his smiling countenance, diverting from the Qibla. They were attentive towards the Ka'aba of the Ka'aba removing their eyes from the Qibla and thus they had a feasting view of their beloved's smiling face.

In this regard Hazrat Anas explains,

فهمنا ان نفتتنا من الفرحة بروية النبي ﷺ (صح البخاري، كتاب الجماعة والامامة)

Meaning: We saw the sacred face of the Holy Prophet and were too delighted to fear our prayers might be broken. (**Sahih Bukhari, Kitab Al-Jama'ah-wal-Imamah**)

⁸⁰ A piece of place from the paradise.

⁸¹ The direction towards Ka'aba. Muslims offer salat facing towards Qibla. If they change their direction for Qibla during salat, the salat is considered broken.

The narrators narrate in this context that the sacred Companions were thinking of the likelihood that they might disconnect their prayers and engross in their beloved Prophet's sacred vision. At that moment they were in a strange state of rapture as they were getting the pleasure of his vision after three day's separation. Their intellect was stressing upon the completion of the prayer and seeing him afterwards but their Ishq was of the view that Qibla is in the other direction, so what? Look at the Ka'aba of the Ka'aba. The intellect prohibited them to divert from the Qibla because the prayer would be broken. On the other hand Ishq exhorted them, O' crazy lovers!

نمازیں جو قضا ہوں پھر ادا ہوں
نگاہوں کی قضائیں کب ادا ہوں

Meaning: If the prayers are missed, they may be offered afterwards in compensation, though the rejoicing vision of the beloved's face should never be missed as it has no compensation.

There was a dilemma, the intellect said that the diversion from the Ka'aba means the prayer has been broken. Ishq told that the diversion might break the prayer but their turning towards the sacred countenance of the beloved Prophet would achieve Meraj⁸² for them. This confusion at last ended and Ishq overpowered the intellect, Ishq succeeded and the law of the intellect was defeated. The sacred Companions started watching the luminous face of the Prophet and they were rapturous to the extent that prayer was feared to be broken. We can consider the condition of Hazrat Abu Bakr who was leading the prayer, it is stated in a Hadith that due to the changing ambiance Hazrat Abu Bakr felt as if the Prophet has come out, so he also left his place and moved back to join the first row so that the Prophet may lead the prayer. It is related here:

⁸² Spiritual Ascension

❁ فنكص ابو بكر على عقبيه ليصل الصف وظن ان النبي ﷺ خارج الى الصلوة (صحیح البخاری، کتاب الجماعة والامامة)

Meaning: Hazrat Abu Bakr moved back on his heels to join the row. He thought the Holy Prophet is coming out to lead the prayer. (Sahih Bukhari, Kitab Al-Jama'ah-wal-Imamah)

So, when the environment of the place totally changed and Hazrat Abu Bakr was about to come in the back row, the Holy Lord noticed that all the followers had forgotten their prayer and the leading person had also left his place as well as all were attentive to him leaving the direction of Qibla, he said pointing that, اتموا صلواتكم Meaning: “Complete your prayer”.

His smile seemed meaningful as if saying, “O’ my dear Companions! Congratulations, you have become successful in the test which I wanted to take from you.” Hence, he dropped the curtain and went inside.

Hazrat Hammad relates that when the pupil of Hazrat Anas, the famous Ta’abi⁸³ Hazrat Al Banani used to narrate this tradition, he cried so much so that his ribs felt pain. (Al-Wafa Ibn-e-Jozi)

❖ Imam Bayhaqi and Ibn-e-Ishaaq have related this tradition that an Ansaari⁸⁴ female Companion’s father, brother and husband participated in the battle of Ohad with the Holy Prophet and got martyrdom. When it was announced in that particular battle that the Holy Prophet himself has been martyred, an upheaval created in the city of Madina. In that perturbed state, the above mentioned lady Companion stood in the way to have some information of the beloved Prophet. The sacred Companions also brought the sacred bodies of the martyrs of the battle of Ohad alongwith them. When they

⁸³ The person who had been trained by some companion of the Holy Prophet.

⁸⁴ The Muslim called Ansaar or Ansaari is the one who welcomed and helped the Migrants of Makkah with the Holy Prophet in Madina at the time of Migration.

passed by that lady with a martyr, she would ask, who is this? And the reply was; your brother, or, your father, or, your husband. Every time she said, “Only tell me about my dear Prophet, how is he?” They replied, “He is safe and had gone ahead.” Listening to that she wished to go to see him and when she arrived there, she said while clinging to his shirt’s edge, “O’ the Prophet of Allah! If you are safe and sound, I need not to be sad on my brother, father and husband’s martyrdom.” (Al Muwahib Ladunniyya)

- ❖ Urwa Bin Masood when came as an ambassador of Quraish⁸⁵ for the ‘Treaty of Hudaibiya’, he described the sacred Companions’s love for the Prophet which is narrated by the tradition tellers in the following words, “Urwa Bin Masood started gazing at the Companions, he kept watching them that whenever the Prophet spat, they would catch his sacred saliva one after the other and rubbed it on their faces and bodies. Urwa observed that the Prophet’s order would immediately be obeyed and when he started to do ablution Companions would rush to receive his used water and tried to excel each other. The people when spoke, kept their voices low in his company and would never fix their gaze at him just for his reverence. Then Urwa returned to his comrades and expressed his feelings to them, “O’ my people! By God, I have been to the courts of various kings with delegations, I have been to courts of chosroes and Caesar and Negus. By God! I have never met such a king whose people respect him in the manner the Companions of the Prophet Mohammad do. By God! When he spits, they receive the sacred saliva of their beloved on their hands which they rub on their bodies and faces and obey him as soon as he orders something. To get his used water of the ablution they are ready to fight with each other. They keep

⁸⁵ The tribe of the Holy Prophet who turned his enemy after the announcement of his prophethood.

their voices low before him and cannot see him with a full gaze out of his respect.” (Bukhari Sharif)

- ❖ In this regard, Hazrat Anas says, “I have myself observed that when the barber cut the Holy Prophet’s hair, the Companions surrounded him and did not let even a single hair to fall from their hands.” Further, he relates that Abu Talha was the first person who collected the Holy Prophet’s sacred hair on his hand when he got his hair cut. (Bukhari and Muslim)
- ❖ At the eve of Hudaibiya Treaty, the Holy Prophet sent Hazrat Usman to Quraish as an ambassador and they allowed him to perform Tawaf (*circumambulation*) of the Holy Ka’aba but he refused and said, “I will not do the Tawaf until the Prophet himself performs it”. (Al-Shifa)
- ❖ It is related from Imam Kirmani (*the exegesist of Bukhari*) that after the Holy Prophet’s death, Hazrat Bilal decided to leave Madina but when Hazrat Abu Bakr came to know about it, he requested him to cancel his decision and continue the Azan (*call for prayer*), similarly as he used to do during the Holy Prophet’s time. Hazrat Bilal replied, “I cannot live without the Holy Prophet in Madina and neither do I have the courage to see the sad and vacant places which he would honour with his presence.” So saying that, “Now it is difficult for me to live in Madina”, he left for Aleppo⁸⁶ in Syria. After about six months, he met the Holy Prophet in his dream and the Prophet asked, “O Bilal! You have left me, do not you miss me?” Hazrat Bilal got up from the bed and mounted his camel saying, “Labaik ya Syedi ya Rasool Allah (*I am present O’ the Messenger of Allah*)” and left for Madina. While entering Madina, first of all he started to find the Prophet in the Masjid-e-Nabawi, then, he looked into the closets, then again in the Masjid. When he could not search

⁸⁶ Arabic name Halab

him anywhere, he started crying putting his head on the sacred grave and uttered, “O the Messenger of Allah! You invited me for meeting, the slave is here now from Halb (Aleppo).” Thus, he said so and fell unconscious near the grave. After a long time, he regained consciousness, meanwhile it was known everywhere in Madina that Bilal had come back. All including children, elders, men and women gathered around him and requested for the Azan only once that he used to call for the beloved of Allah. He begged pardon from them explaining the reason, “I used to call Azan for the Holy Prophet and be honoured to see his sacred face while uttering the words, اشهدان محمداً رسول الله. I used to feast my eyes on his very vision, now how can I call Azan when I cannot see him?” Some of them opined to take help of the Husnain Karemain (Hazrat Imam Hussain and Hassan) because on their order Bilal could agree to call Azan. Anyhow, one of them brought the both princes. Hazrat Imam Hussain said holding his hand, “Bilal! We want to listen the Azan you used to call for our grandfather (the Prophet) in the Masjid-e-Nabawi. Hazrat Bilal could not refuse him. Hence, he started Azan standing at the same place where he used to call Azan in the Holy Prophet’s physical life. It is in a tradition, when he offered the initial words of Azan i.e. Allahu Akbar الله اكبر, the people of Madina began crying and sobbing. As, he proceeded in Azan, their emotions went out of control and when he said, اشهدان محمداً رسول الله, all the people even the veiled women came out of their houses. All were imagining that the Prophet has come back (it was a strange scene of intense cries and sobs). After the death of the Prophet the people of Madina had never experienced such a touching state. (Ibn-e-Asakir)

- ❖ Hazrat Hassan explains the feelings of separation from the beloved Prophet in the following couplets:

١ - ما بال عينيك لا تنام كأنما كحلت ما فيها بكحل الارمد

Meaning: Our eyes are void of sleep now, rather it is felt as if certain tearing substance is poured into them, such are we agonized by his death.

٢ - وجهي يقبك التراب لهفي ليتني غيبت قبلك في بقيق الغرقد

Meaning: The poet mourns at his beloved Prophet's demise and funeral and says, "Would that I had already been buried in the graveyard of Jannat-ul-Baqi⁸⁷ before my beloved was buried there."

٣ - اقم بعدك بالمدينه بينهم بالهف نفسي ليتني لم اولد

Meaning: How can I have company of people after his death. I regret why I was born because the sorrow is unbearable.

٤ - قظلت بعد وفاته متبلدا يا ليتني اسقيت سم الاسود

Meaning: O' My lord! I have become numb (*after your death*), I wish to be bitten by a snake and die to meet my beloved. (*As the poet cannot bear his separation*).

٥ - والله اسمع ما بقيت بهالك الا بكيت على النبي محمد

Meaning: God is the witness that I will continue crying in the separation of the Holy Prophet until I am alive.

٦ - يا رب فاجعنا ونبيننا في جنة تثنى عيون الحسد

Meaning: O' My Rab! Grant me the place in the Heaven with my lord so that the jealous ones may be embarrassed.

- ❖ Imam Alusi refers that whenever the sacred Companions missed him, they would look for him into the sacred closets and express to the Umhat-ul-Momineen⁸⁸ (*mothers of the faithfuls*) about their anxiousness for seeing him. So sometimes Hazrat Maimoona would bring the Holy Prophet's mirror and they would see his image into it instead of their

⁸⁷ A graveyard in Madina

⁸⁸ The sacred wives of the Holy Prophet

own reflections. It is related that whenever anyone of the Companions wanted to see him eagerly, he would go to Hazrat Maimoona's place and she would give him the Prophet's personal mirror. So seeing into the sacred mirror, he would have a view of the beloved's countenance instead of his own. **(Roohul Maani)**

- ❖ Hazrat Abdullah Bin Umar says that the Holy Prophet used to deliver a sermon while reclining on the trunk of a palm tree (*the tree yielding dates*). When the dice was prepared he started using it instead of the trunk. That trunk began weeping, the Holy Prophet went to it and put his sacred hand on it affectionately. **(Bukhari Sharif)**

It is related from Hazrat Jabir Bin Abdullah that the stem of the tree started crying like children. The Holy Prophet got down from the platform and stood along it taking it in his arm, the sobbing tree immediately got silent. **(Bukhari Sharif)**

Hazrat Anas Bin Malik states the plight of the tree, "We listened to the tree crying like a she-camel cries in the separation of her off-spring, until the Holy Prophet came there and fondled it to its silence. **(Bukhari Sharif)**

- ❖ Hazrat Ayesha says, "As a woman came for the pilgrimage of the Mausoleum of the Prophet (*Roza-e-Rasool*) and requested me to open the sacred closet for her pilgrimage of the Roza. I opened the door, she cried intensely seeing the Mausoleum so much so that she got martyrdom over there. **(Al-Shifa)**
- ❖ It is related about Hazrat Abdullah Bin Zayed that he was working in his fields when his son told him the news of the Holy Prophet's sacred death. He was shocked on the news and prayed to Allah in his grief, "O' Allah! Make me blind now so that I cannot see anybody else after my beloved

Mohammad. Allah accepted his entreaty at once (*his eyesight was confiscated*). (Al Muwahib Ladunniyya)

- ❖ Hazrat Qasim Bin Mohammad describes, “One of the Companions of the Prophet had lost his eyesight, the people went to console him. While their consolation, he said, "I only liked my eyes because by them I was honoured to see the Holy Prophet and now after his sacred death if I am granted with the deer's eyes even then I will not be happy.” (Al Adab Al Mufrid)
- ❖ After the Holy Prophet's death all the sacred Companions usually remained unhappy. Abu Jaffar states about the condition of Hazrat Fatima, “I have never seen her smiling ever after the Holy Prophet's death.” (Al-Wafa, Ibn-e-Jozi)
- ❖ It is related from Hazrat Ali that Hazrat Fatima used to visit the tomb of the lord of both the worlds and in her state of suffering, she would pick the dust of the sacred grave and rub it on her eyes while crying and saying the following verses;

١- ماذا من شم تربة احمد ان لا يشم مدى الزمان غواليا
 Meaning: The one who has smelled the dust of his sacred grave, needs not to smell any other fragrance.

٢- صبت على مصائب لو انها صبت على الايام صرن لياليا
 Meaning: Due to his sacred death, the troubles I have faced, if they had fallen on the days they would have converted into nights.
- ❖ Imam Ahmad expresses that after the burial of the Holy Prophet, Hazrat Fatima asked Hazrat Anas, one of the members who did the burial ceremony, “O' Anas! How have your hearts borne the scene of his burial.”
- ❖ While discussing about the pain of separation of the Prophet after his death, Sheikh Abdul Haq Muhaddis Dehlvi writes,

“The Prophet’s she-camel had not eaten or drunk anything till its death. After the death one of the strange things happened that the horse which he used to ride got so worried in the separation that it jumped into a well and finished its life.” (Madarij-un-Nubuwwah)

- ❖ When the time of death of the great lover Hazrat Bilal approached, his wife uttered in grief, “Oh' Sorrow!” Hazrat Bilal abruptly uttered, “Wow happiness! Tomorrow, I would meet my beloveds and have the vision of my lord Mohammad and his dear ones.” (Al Muwahib Vol.6, Shifa Vol.2)
- ❖ Hazrat Umro Bin Aas expressed that no one was dearer to him than the Holy Prophet among the creature of Allah. (Al-Shifa Vol.2)
- ❖ It was asked from Hazrat Ali, “How did you love the Holy Prophet?” He answered, “By God! He is dearer to us than our wealth, children, father, mother and than the cold water for a thirsty person.” (Shifa Vol.2)
- ❖ Hazrat Abdita says that her father used to mention the names of the Holy Prophet and his Companions i.e. Mahajirs and Ansaar⁸⁹ one by one fondly before he went to sleep. He used to say, “According to my faith, they are my recognition and real lineage. My heart is fostering eagerness for my beloved Prophet, its fondness has intensified for his vision and meeting, ‘O' Allah! Take my life.’ Saying so, he would go to sleep. (Shifa Vol.2)
- ❖ Hazrat Abdullah Bin Umar’s foot got numb. For his treatment, he was advised to mention the name of the one who was the dearest to him. Hence, he uttered loudly, “Ya Mohammad” and his foot got well. (It means his most loved one was the Holy Prophet).

⁸⁹ Muhajirs are the migrants who migrated with the prophet from Makkah to Madina. Ansaar are the ones who received the Muhajirs very warmly and became brothers even shared their properties with them.

ISHQ OF THE RASHIDUN CALIPHS

- ❖ The Holy Prophet called the Sunnah⁹⁰ of Rashidun Caliphs⁹¹ as his own and said, “It is essential upon you to follow the Sunnah of my Caliphs.” (Tirmidhi, Tibrani, Hakim Al-Mustadrak, Ibn-e-Maja, Musnad Ahmad Bin Hanbal)

However, we are following many of their Sunnahs according to the Hadith. One of them is the salat of Taraweeh⁹² which was initiated by Hazrat Umar Farooq and the other is the second Azan for the Jummah⁹³ prayer which was introduced by Hazrat Usman.

Let us discuss about their belief as regards the Ishq of the Prophet Mohammad. If Ishq of the Holy Prophet was their faith then it is also compulsory for us to follow because the perfect faith is to love him ardently and who could have known it better than the dear Caliphs of the Prophet Mohammad.

THE ISHQ OF HAZRAT ABU BAKR FOR THE PROPHET MOHAMMAD

- ❖ It is stated by Hazrat Abdullah Bin Umar that, when Hazrat Abu Bakr's father Hazrat Abu Qahafah embraced Islam, the former said in the court of Holy Prophet, “I swear to the Divine Essence Who sent you with Haq (*truth*)! I would have been happier about the conversion of Abu Talib to Islam than my own father's because it would have satisfied you more.” (Shifa Vol.2, Ahmad, Ibn-e-Ishaaq, Abu Hatim Sharah Az Qari)
- ❖ During the initial days of Islam when the number of Muslims was only thirty nine, Hazrat Abu Bakr wanted to

⁹⁰ The way and manner

⁹¹ The most eminent of all the sacred Companions who became Caliphs of the Muslims after the Holy Prophet in the order; Hazrat Abu Bakr, Hazrat Umar, Hazrat Usman, Hazrat Ali.

⁹² The prayer offered during the nights of Ramadan.

⁹³ The congregational prayer of Friday at noon.

announce the invitation of Islam before the pagans of Makkah. So he insisted the Holy Prophet and got his permission. When he started his speech, the Holy Prophet was in front of him. Therefore he is the pioneer of inviting people towards Allah and His Messenger through the proclamation. That is why, he is called the first Khateeb-ul-Islam⁹⁴. Consequently he was attacked by the heathens and was beaten so severely that he was bathed in blood. The other Companions took the Holy Prophet immediately to a safe place (*Dar-e-Arqam*). The pagans tortured Abu Bakr to such an extent that they felt he had died so they left him there in that state. His family members carried him home and planned to avenge if he died. They were waiting for his coming into senses again. He remained unconscious the whole day. In the evening when he regained his senses and opened his eyes he uttered the first sentence, "How is the Messenger of Allah?" The family members (*who had not accepted Islam yet*) got annoyed with him that they were worried about him but he cared for somebody else. His mother would offer him something to eat but the lover of the Prophet was adamant to get to know first, how was his beloved Prophet and was not willing to eat or drink anything. His mother could not stand his condition and said, "By God! I do not know anything about your friend." He requested his mother to visit Umm-e-Jamil Fatima Bint-e-Khitab and enquire about the Holy Prophet's condition. So she went to Fatima Bint-e-Khitab and told her everything but the other lady also had to hide her conversion to Islam so she replied that she did not know anything about Mohammad Bin Abdullah instead she prepared to go with her to see her son Abu Bakr. She met Abu Bakr and got emotional, so expressed her hope that Allah would definitely take revenge from the enemy. Abu Bakr again stressed upon her to let him

⁹⁴ Preacher and orator of Islam.

know about the Prophet's plight. She was afraid that his mother would mind it. He said, "It does not matter." She told him that the Holy Prophet was safe and sound and he was at Dar-e-Arqam right then. Abu Bakr swore on Allah that he would remain hungry and thirsty unless he would see his beloved in safe condition. So he was brought to Dar-e-Arqam with support. The Holy Prophet stepped ahead to hold his ardent lover and kissed him, all the Muslims also rushed towards him and were feeling pain on his being injured so badly. He requested for his mother's salvation so the Prophet prayed for his mother and she was honoured with the wealth of Islam.

- ❖ Hazrat Ayesha says in the context of Abu Bakr's love for the Prophet, "My father used to remain at the Prophet's service the whole day and felt sad at night when he would come home. He remained anxious the whole night to see him. The pangs of pain in his separation troubled him and till the time he would not see the beloved's sacred face, his plight remained the same."
- ❖ According to his son Hazrat Abdullah the cause of his death was also the separation of the Prophet.

ISHQ OF HAZRAT UMAR FAROOQ FOR THE PROPHET MOHAMMAD

- ❖ It is related by Hazrat Abdullah Bin Hashaam in *Bukhari Sharif*, "We were in the company of the Holy Prophet and he was holding Hazrat Umar's hand, the latter expressed, 'O the Messenger of Allah! You are dearer to me than everything else except my life.' The Prophet replied, 'No I swear to the Essence in whose hands is my life! You cannot be a Momin unless I become dearer to you than your life too.' Hazrat Umar then answered, 'By God! Now you are dearer to me

than my life.’ Hence the Holy Prophet said, “O Umar, now your faith is complete.”

- ❖ The Holy Prophet’s uncle Hazrat Abbas had not embraced Islam yet when Hazrat Umar Bin Khitab said to him, “Your acceptance of Islam is more important for me than my father Khitab’s conversion to a Muslim because your conversion is more liked by the Prophet than my father’s.” (Shifa Vol.2)
- ❖ After the sacred death of the Holy Prophet, Hazrat Umar said these words in his separation, “O’ the Messenger of Allah! May my parents be sacrificed upon you and salutation upon you. You used to give us sermon standing along the trunk of palm tree and because of the large number of the Companions a platform was made for you. When you stopped using that tree and used the pulpit, the palm tree began to cry, you caressed it and it stopped crying. So, when a soulless tree can suffer in your separation, the Ummah reserves the right of moaning more than anything else. O’ the Prophet of Allah! How boundlessly Allah has blessed you that He orders your obedience equally as He orders for Himself. Hence Allah the Almighty says, “He who obeys the Holy Prophet obeys Allah.”

Another tradition adds more to these words as, “O’ the Messenger of Allah! May my parents be sacrificed upon you! It is the height of your submission and humility that (*in spite not being like us*) you sat with us the lowest ones, married among us and ate with us, wore simple dress (*of coarse cloth*), rode a horse like us, rather got us to ride at your back on the horse.”

- ❖ Once Hazrat Umar came for hajj, did Tawaf⁹⁵ and said while standing before the Hajr-e-Aswad⁹⁶, “No doubt! You are a

⁹⁵ Circumambulation around the Holy Ka’aba

⁹⁶ A black stone brought by angels from paradise which is kissed by the pilgrims in Ka’aba as a Sunnah of the Holy Prophet.

stone which can neither be useful nor can harm. If I had not seen the Holy Prophet kissing you I would never have kissed you.” After saying that he kissed it. So it was the belief of the sacred Companions that they could never value anything which was not associated with the Holy Prophet.

- ❖ It is related from Hazrat Zayd Bin Aslam about Hazrat Umar that one night he went out for the service of the masses, he saw a lamp was burning in a house and an old lady was weaving wool while saying the following verses:

على محمد ﷺ صلوة الابرار صلى عليه الطيبون الاخيار
 قد كنت قواما بكاء بالاسحار يا ليت شعري والمنيا اطوار
 هل تجمعني وجيبي الدار

Meaning: Salutations upon Mohammad on behalf of all the believers and the pious ones too. You were a person who used to stand in Allah’s remembrance at nights the most and weep during dawns. Aye to my sorrow! The reasons of death are various. Were that I be confirmed that on the Day of Judgment I would be destined to achieve the nearness of my lord.

Listening these verses Umar remembered the Holy Prophet and cried intensely, then knocked at the door. The woman enquired that who was out? He replied, “Its Umar Bin Khitab”. She said, “What has Umar to do at this hour of the night?” He prayed for her to be blessed and requested to open the door. When she opened the door, he requested her to say those verses again and add his name too along hers and say, “May we both receive the companionship of the Prophet on the Final Day and may the Forgiver forgive Umar.” (Naseem ul Riyaz)

It is related by Qazi Ayaz in ‘Al Shifa’ that Hazrat Umar sat down after listening her verses and continued crying for long.

According to Qazi Suleman Mansoor Puri, he remained ill after that for quite a few days. **(Rehmat-ul-Alameen)**

THE ISHQ OF HAZRAT USMAN FOR THE HOLY PROPHET

The Holy Prophet sent Hazrat Usman as an ambassador to Makkah at the eve of Hudaibiya Treaty for negotiations. The pagans were resolved not to let the Prophet and his Companions visit Makkah and perform hajj pilgrimage but they offered him to circumambulate the Ka'aba. The lover of Allah retorted them, "By God! I will not circumambulate the Ka'aba until the Holy Prophet would have done so." **(Al Shifa)**

O' the people of Makkah! You were proud of Ka'aba but Usman was proud of his own Ka'aba, that is why until his beloved had not done the Tawaf of Ka'aba, he refused to do so because he believed in Ka'aba only because of him."

Even the shariah (*Islamic law*) allowed him to perform Tawaf of Ka'aba. The Holy Prophet had not prohibited him too. The Quraish of Makkah had also not forbidden. After seven years Hazrat Usman was being given the opportunity to circumambulate the Ka'aba, then what was the hurdle in doing so. The answer is very simple that it was the Ishq. Without the beloved, there was no delight for him in anything. Without the Ka'aba of the Ka'aba, its vision and circumambulation were joyless. So he returned without availing the chance. On the other hand the beloved was watching his lover's action. Some of the Companions exclaimed how lucky was Usman that he could avail the opportunity to visit Ka'aba while being an ambassador to Makkah. The Holy Prophet heard that and negated that Usman could ever perform Tawaf of Ka'aba without him.

THE ISHQ OF HAZRAT ALI FOR THE HOLY PROPHET

Once the Holy Prophet sent Hazrat Ali for some important job during a battle. When he reached back, the former had offered his Asr⁹⁷ prayer. The Holy Prophet said to him, “Ali! I want to take some rest because I am tired.” So the Prophet put his sacred head on Ali's lap and slept. Hence, Hazrat Ali missed his Asr prayer. He did not even request the Holy Prophet to let him offer his prayer first and afterwards he would attend him. How could he make his beloved Prophet wait for him? Rather! He was desirous to have his beloved's closeness and honour of serving him, which was being granted to him. Neither the Holy Prophet asked Hazrat Ali anything about his journey or salat nor Hazrat Ali said anything as he was getting the auspicious opportunity to have the sacred head in his lap. He was intoxicated of his good luck and was rapturously staring at the sun of prophethood. In the meanwhile, the sun was covering its waystations and was about to set. When his eyes fell on the setting sun, he realized of missing his Asr prayer and was in a dilemma. He beheld the sun in the sky at times and then had his eyes to feast on the beloved Prophet's exquisite beauty which captivated him. At times he gazed at the sun set and then he would get charmed by the rising sun of prophethood.

Anyhow, it can be guessed that what were the inner feelings of the one who had never missed any salat in one's life. The sacred Companions were such ones who became restless merely to imagine their salat to be missed, on the contrary we claim to follow and love them but never care for our prayers. We cannot just evaluate their emotions in such a situation. Only the essential personalities like Hazrat Ali knew the significance of salat in the life of a Momin whose sons were destined to recite Quran while their heads were being pierced by the lances and to

⁹⁷ Asr is time of afternoon and it is the third salat of a day

offer their salat under the shadow of swords. However, Hazrat Ali's sacred eyes were filled with tears on seeing the sun set. The holy lord woke up and found the slave worried and weeping for missing his salat of Asr. The former opined to offer it as a belated prayer. The latter looked at him surprisingly as asking, "Belated prayer in your slavery! If the salat that is missed while serving you has to be offered as a belated prayer, when would I say the timely one?"

Observing that Ali did not want to offer salat as a belated one instead he wished to say the timely salat, the Holy Prophet stood up and prayed to Allah saying,

اللهم ان عليا كان في طاعتك وطاعت رسولك (مدارج النبوة الصواعق المحرقة)

Meaning: O' Allah! Ali was engaged in Your obedience and off course of Your Messenger (i.e. his salat is missed while serving You and Your Messenger, let his salat be offered in time).

Imam Ibn-e-Hajr Makki discussed this Hadith in detail in "Al Sawaeq al Muharriqa" and declared it true and authentic, as it was corrected after debating on all objections. The question arises that offering salat in time is the exact obedience of Allah instead of missing its right time, as it is explained by Allah:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا (النساء-103)

Meaning: Undoubtedly! Salat is obligatory for the Momins to be offered at the fixed time. (An-Nisa-103)

To offer salat at its fixed time is Allah's obedience but in the above case Hazrat Ali's salat is missed. In spite of that the lord is calling it as obedience of Allah. God forbid! Was it the sleep or relaxation of Allah for which Hazrat Ali missed his prayer? No, He needs no rest. It was the Prophet's respite and sleep. Ali's salat was sacrificed for the Prophet's respite. So, the holy lord should have said, "O Allah! Ali was busy in serving Your Prophet and the time of salat slipped out, but he did never say that rather said, "O' Allah! Ali was busy in obeying You and

Your Messenger.” Hence the real meaning of obedience also got explained by the Prophet Mohammad that whatever is the service of the Holy Prophet, is actually the obedience of Allah. Hazrat Ali was serving his holy lord therefore his missing salat was considered the obedience of Allah in its real sense. It is mentioned in the Hadith, “When the lord of both worlds raised his hands for prayer, the set sun returned in such a manner as its chords were in the Holy Prophet’s hands which were being strained by him to pull the sun back so much so it came at the time of Asr (*afternoon*) and Ali offered his salat. The slavery of the Holy Prophet is in fact the obedience of Allah Almighty. This was not only the way of obedience of Hazrat Ali but also of all the sacred Companions.

So all the Companions and the Rashidun Caliphs equally loved and adored the Holy Prophet. We have already discussed the status of Ishq of Hazrat Abu Bakr, Umar and Usman in the similar manner. We cannot notice any difference in their way of servitude to the Prophet which could mark any discrimination among them.

ہیں کرنیں ایک ہی مشعل کی ابو بکرؓ و عمرؓ ، عثمانؓ و علیؓ
ہم مرتبہ ہیں یارانِ نبیؐ کچھ فرق نہیں ان چاروں میں

Meaning: Hazrat Abu Bakr, Umar, Usman and Ali are the rays of light of the same source. So they have the same status as being the four dear friends of the Holy Prophet. Their faith and way of love for the Prophet were same, it is we who have created the discrimination among them.

In short, it is discussed about some ideals of the rapturous states in love and adoration for the Holy Prophet which are missing from the people’s sight now a days. Some of the religious scholars have intentionally hidden such ideals. “The soul of Mohammad” is ousted from the body of the Muslim due to our own people instead of the aliens. Even some of them

called 'Ishq of Prophet' as polytheism or making partners with Allah and so disconnected the bond of our soul with our lord.

The readers must consider about the heights which the sacred Companions touched in the religion and faith that none else can ever achieve. The state of intoxication in the love of Prophet is a devotion for the sacred Companions but for us is polytheism and biddat⁹⁸. There is no significance of deeds without his love. It should be enough for us to follow the sacred Companions's action rather than listening others. Now it is very clear that only the Ishq of the Holy Prophet is the real and perfect faith. The love of Mohammad is called Ishq when it permeates into us more than the love of our life, wealth, children, family, parents and business, in fact all the other loves. In other words, the Ishq of Mohammad burns every other love into ashes then it becomes the 'Perfect Faith'.



⁹⁸ To innovate a new thing in religion

CHAPTER ELEVEN

وَرَفَعْنَا لَكَ ذِكْرَكَ ALLAH HAS DIGNIFIED THE ZIKR OF MOHAMMAD

Allah says in Quran while describing the grandeur of His Beloved Prophet:

وَرَفَعْنَا لَكَ ذِكْرَكَ (الانشرح-4) ❁

Meaning: (O' beloved!) And We raised for you your zikr (*repute and fame*).

Allah did not say in the above verse that We will be raising high the Holy Prophet's zikr or it would be raised high some day in future rather He said, "We have raised high and dignified his zikr"⁹⁹. When did He start doing it? Ever since Allah has been present, and till what time will it remain high? Until Allah will remain. He is Immortal and Eternal, will always be Immortal. Similarly, the Holy Prophet's fame and name is everlasting and will be eternal and immortal because he was the Prophet when Adam was in the process of being created i.e. between clay and water. Angel Gabriel (*Jibreel*) told Prophet Mohammad about himself that he did not know his own age but he knew only that much that a star of Divine light rises after every seventy thousand years in the fourth layer of Allah's Noorani¹⁰⁰ veils and he had seen it for seventy thousand times. The Holy Prophet replied, "Oh Jibreel! That star is me."

Allah has dignified his zikr to the stations unknown and remote, not only in this world but the worlds beyond this world because He Himself is "Rab-ul-Alameen"¹⁰¹ and His beloved is "Rehmat

⁹⁹ Description, fame, repute

¹⁰⁰ Of Divine light

¹⁰¹ Sustainer of all the worlds

ul Alameen¹⁰²”. So, as many Alams or realms Allah has created, He is their Rab and Mohammad is the Prophet and Messenger in all of them. Therefore his zikr has been elevated in all the Alams. The number of Alams is beyond our knowledge or intuition but Mohammad’s name is dignified in all of them. So it is above our intellect and wisdom to understand the reality and repute of the Holy Prophet. In the above verse of Quran, the use of word ‘Laka’ لَكَ meaning ‘It is for you’, explains and reveals this reality that Allah is saying ‘My beloved! I do not care of anybody, may people be glad or not, agreed or annoyed. I am the Master, the Indifferent to everyone and everybody is dependent upon Me, I do not depend upon anyone. I do not care of anything but when it is about you, I elevate your zikr only to delight you.

To raise high is a comparative action, for example the people on the stage are at the higher place than the ones on the ground and the people on the roof of a house are on a higher place than the ones on the stage. So the elevation or raising something above arises a question in one’s mind that in whose comparison is it raised higher? Thus a sense of comparison is derived from it. But if something is not provided in the comparison then the elevation is not apprehensible. Hence elevation or exaltation is a comparative action but in the above mentioned verse the absolute exaltation is meant.

The human intellect arises the question, in whose comparison Allah has exalted his name? As there is nothing presented parallel to his fame and name. It reflects that Allah is pointing “There is no one in My beloved’s comparison, so who is to be mentioned?” Thus total absoluteness is found here, which proves that the absolute exaltation is only for His beloved because this dignity is immeasurable, uncountable and incomparable. Nothing from any created world can be presented for its comparison, as nothing can be placed in the juxtaposition of his zikr.

¹⁰² Compassionate towards all the worlds

If the verse **وَرَفَعْنَا لَكَ ذِكْرَكَ** is considered minutely, the reality of it becomes explicit that nothing exists in the universe above than His beloved's name because this verse authenticates that Allah has declared, "My beloved We have raised your name higher than each and everything." All our traits and attributes like intellect, knowledge, reading, dialogues, arguments, discussions and dialectics come in the circle of word 'thing'. So this verse means that Allah is telling us the zikr of the name of Mohammad is beyond your knowledge and wisdom and is also far above your thinking, insight, intuition, readings, books, arguments and your dialogues too. Take a flight for throughout your life and where you would stop, the zikr of My beloved is even more elevated than that. Thus, to argue about the Holy Prophet's rank means to try to establish his status and stature which is utterly waywardness, triviality and ignorance. *(because the centre and pivot of faith is the sacred self of the Holy Prophet)*. Allah Himself has exalted the zikr of His Prophet Mohammad in such a manner that it has become compulsory to remember his name along with His Own Name.

❖ Hazrat Abdullah Bin Abbas describes that Allah Almighty said to the Holy Prophet,

﴿لَا أُدْكِرُ فِي مَكَانٍ إِلَّا ذُكِّرْتُ مَعَهُ يَا مُحَمَّدُ عَمَّنْ ذُكِّرْنِي وَلَمْ يَدْ كُرْكُ فَلَيْسَ لَهُ فِي الْجَنَّةِ نَصِيبٌ﴾ (درمنثور جلد 6)

Meaning: O' Mohammad! Where My zikr is mentioned, alongwith it yours is must to be mentioned. Whoever did My zikr but not yours, has no share in the paradise. (Durre Mansoor Vol.6)

The best example of the elevation of his zikr is the five times Azan (call). When the Moazzin (who calls for salat) announces the Oneness of Allah saying the words **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ** (I witness that Allah is One) alongwith it, he also proclaims the Risalat (Messengerhood) of His beloved by calling **أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ**

(*I witness that Mohammad is Allah's Prophet*). The learned people know that Azan is that Islamic ritual which resounds everywhere in every nook and corner of the world every moment, twenty four hours of the day and night. The sun rises first of all in the eastern islands of Seelze, where at 5-30 am, with the rise of the morning in the extreme eastern islands of Indonesia the Azan of Fajr (*Dawn*) is being called and thousands of Moazzins announce the Tauheed (*unity*) of Allah Almighty and the Risalat (*Messengerhood*) of Prophet Mohammad simultaneously. From the eastern islands, the series of Azans extends towards the western ones and the Muazzins start resounding in Jakarta till one and a half hour. Then it begins in Sumatra and before it ends in the western towns and villages of Sumatra, Azan starts in the mosques of Malaya. After Malaya comes the turn of Burma. This continuation of Azan which starts from Jakarta reaches Dhaka after one hour, it has not ended in Bangladesh yet, that it passes from Kolkata to Srinagar extending towards Mumbai and the atmosphere of the whole India resounds with the proclamation of Tauheed and Risalat. The time of Fajr Azan in Srinagar and Sialkot is same. The difference of time from Sialkot to Quetta, Karachi and Gwadar is of forty minutes and meanwhile the Fajr Azan continues to be raised in the whole Pakistan. Before ending in Pakistan this continuation advances towards Afghanistan and Muscat. From Muscat to Baghdad it takes one hour and meanwhile the Azans constantly resound in Hijaz-e-Muqadas, Yemen, Arab Emirates, Kuwait and Iraq. Again the difference from Baghdad to Gandaria is one hour. During this hour Azans forward to Syria, Egypt, Somalia and Sudan. City of Gandaria and Istanbul are situated in the same region. From eastern Turkey to Western Turkey the difference of time is one and a half hour and during this period the echoes of Tauheed and Prophethood are heard in this whole area. From Gandaria to Tripoli, the duration is one hour and in this hour Azan continues in Southern Africa, Libya and Tunisia. The Azan which initiated

at the Eastern Islands of Indonesia covers the journey of nine and a half hours and reaches the Eastern coast of Atlantic ocean. The Azan of Zohar¹⁰³ starts its continuation in the Eastern Indonesia before the Fajr Azan reaches in the Atlantic ocean. Till the Zohar Azans begin in Dhaka, the Asr¹⁰⁴ Azans start echoing in the Eastern Indonesia. This sequence hardly reaches Jakarta in one and a half hour that the time of Maghrib¹⁰⁵ prayer approaches in the Eastern Islands of Indonesia. The sequence of this Azan hardly reaches Sumatra from Seelze that the time of Isha (*night and last prayer of the day*) approaches. When the sequel of Isha Azans initiates in the Eastern Indonesia, the Fajr Azans again start resounding in Africa. Anyhow, not a moment on the planet earth slips out in which thousands of Muazzins are not announcing the dignity of the Greatness of Allah and the Mohammadan prestige as a Prophet. This series will be carried on till the Doomsday. This fact provides the proof and shows one of the ways of Allah to raise high the zikr of Prophet Mohammad.

Salat is an important component of Islam which is obligatory upon every Muslim to offer five times a day and every Muslim who establishes prayer sends Darood-o-Salam¹⁰⁶ upon the Holy Prophet in Tashhud (*a part of salat*), it means salat is too incomplete without the zikr of the Holy Prophet. Nonetheless, Darood is that zikr and devotion which makes every supplication acceptable in Allah's court because it is the belief of every creed and sect, if before and after a prayer or supplication Darood is sent upon the Prophet that prayer is definitely accepted by Allah. Thus Allah said, if you want to beg something from Me, just send Darood upon My beloved and praise him by doing his zikr. So I will definitely grant your wish. This is the second method of dignifying His beloved's zikr.

¹⁰³ The midday time of prayer

¹⁰⁴ Afternoon prayer

¹⁰⁵ Evening Prayer

¹⁰⁶ Blessings and salutations

However, it is quite impossible to admire him according to his grandeur and reverence because it is beyond one's capacity to have an access to his Reality. The Holy Prophet says, "Nobody knows my Reality except my Allah." To laud and glorify him is a beautiful form of supplication and devotion and Darood is another name of his commendation. Nevertheless, the sacred Darood is a gift of blessings and devotion, proclamation of his majestic grandeur and of the perfect faith in the court of the lord of the Prophets the beloved of Allah. Darood is another name of his respect, honour and admiration of his exquisite attributes, marvels and of our infinite love and adoration for him.

Allah says in the Holy Quran,

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ (الاحزاب-56)

Meaning: Undoubtedly! Allah sends Darood (*His Blessings, Grace, Honours*) on the Prophet (*Mohammad*) and also His Angels. O' you who believe! Also send your Darood-o-Salam on him. (Al-Ahزاب-56)

This is the only devotion in which Allah has also included Himself. There are the three, who send Darood on him (1) Allah Almighty (2) Angels (3) Believers. Sending Darood by Allah on him means:

1. Allah is exalting the Prophet's zikr.
2. He is bestowing upon him the domination of faith every moment.
3. Terminating the shariahs (*religious laws or rules*) of all the previous Prophets. Allah has declared to maintain the shariah of His beloved forever and now is proclaiming that adoption of his lovely styles and manners (*Sunnah*) is the actual and basic good deed of the believers and a source of redemption and gaining the Divine closeness.

4. Every moment his dignity and grace is increasing on behalf of Allah as Allah mentions in the Quran, وَلَآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ
Meaning: And every following moment is better for him than the preceding one.
5. On the Day of Judgment, Allah will grant him the status of an intercessor and make him a source of people's salvation from the torments of the Day. Allah would say, "My beloved ask whatever you want We will provide, if you ask for intercession We will accept it." (Muslim Sharif)
6. Allah Almighty is bestowing upon the Momineen (*believers*) the blessing of "vision of Divinity" through his mediation.

To send Darood by the angels means that they pray to Allah in his favour that He may confer upon him the best and the greatest levels and prevail his religion upon the world.

Darood by the believers also means to beseech Allah to elevate his dignity. So Allah has clarified to the believers when I shower upon him the blessings and My angels extol his glory then O' faithfals! You also commend My beloved. In the aforementioned verse the word Salawat صَلَوة is used which has three meanings; the first one is to be Compassionate and Merciful due to love and Ishq, second is to commend, third is to supplicate. Hence when this word will be used by Allah the first and the second meanings of Salawat صَلَوة will be taken from it but when this word would be spoken by angels and humans it would refer to request or pray to Allah.

The meaning of سَلَامٌ وَسَلَامٌ is to present Salam (*salutations and greetings*) in the court of the Holy Prophet. Momineen are commanded by Allah to present their salutations alongwith Darood in his court and Salam is presented to him who is present, so its purpose is also to provide a proof of the eternal life of the Holy Prophet.

Although we are ordered in the above verse to present Darood and Salam in the Holy Prophet's court but we confess humbly that we cannot praise and salute him according to his grandeur so we say **اَللّٰهُمَّ صَلِّ** means "O Allah! Only You exactly know the true worth and grace of Your beloved, therefore You send Darood and Salam upon him on our behalf, according to his exaltedness and majesty."

Furthermore, Allah has graced his zikr to such an extent that each and every aspect of his life, each and every manner, style, saying and action has been preserved and to follow them is mandatory to all the Muslims. As many books on his Seerah¹⁰⁷ have been published as till date nobody else has the honour and have been written in all the languages. More books are being written with every passing day in every language of the world. Even the non-Muslims declare him at the very first position when they choose hundred most eminent personalities of the universe, putting their prejudice aside. This is the elevation Allah has given to His beloved.

Each and every order and deed of the Holy Prophet has been saved in the form of Sunnah and Muslims have been ordered to follow it. Whenever a Muslim acts upon any of his Sunnah, he is actually elevating his zikr.

However, Allah not only raised high the zikr of His beloved but also upgraded the zikr of those who made Allah's beloved, their beloved. Who did know Bilal Habshi (*the negro*) but who does not know the Moazzin Hazrat Bilal? If Abu Bakr, Umar, Usman and Ali had been famous, it would have only been limited to their tribe, region or period but it was due to the magnetic charm and alchemic powers of the Holy Prophet that whoever was attracted towards him became popular. As much as somebody got closer to him, he received as much popularity and

¹⁰⁷ Life of the Holy Prophet

fame in the world and as higher a status in both the worlds. The son of Khitab (*Hazrat Umar*) comes with a naked sword to murder (*God forbid*) the Prophet but the latter has demanded the former from Allah for the progress of the religion Islam, hence the sword gets back into the girdle and becomes the sword of Islam, afterwards prevails over half of the world which is remembered forever. Umar Bin Khitab becomes Ameer-ul-Momineen¹⁰⁸ Umar Farooq and is included among the great rulers of the world history. It was not only the magnetic charm rather the knowledge of alchemy which is the procedure to convert a common metal into gold, the procedure of turning a common man into a special one. Not only humans but the mountains and caves where the Holy Prophet stayed were conferred upon the infinite fame, rather were turned into pilgrim centres for all and sundry. These were the mountains which were not as high as Himalayas that could receive fame due to their height neither were dry and verdure to become a pleasant hill station for the humans' benefit like the Murree Hills or Alps. So if they have any worth, it is only that a highly placed and esteemed orphan¹⁰⁹ selected these remote caves for staying in particular spans of time. Anyhow this selection made an unknown cave "The Hira" and the other dark one "The Saur" and endowed upon them an everlasting fame and prestige. People often forget their ancestor's name with passing years but in this context even after passing more than fourteen hundred years the names of sacred Companions and caves are not only famous rather have been honoured with the devotion and affection of billions and trillions of masses. Sometimes I think if it is not a miracle then what else is? Why do we consider that only a supernatural happening can be a miracle?

After the sacred Companions, in any era, any person who attained the closeness of the Holy Prophet, made him his beloved

¹⁰⁸ The Caliph of the believers

¹⁰⁹ Prophet Mohammad was born orphan.

and got himself annihilated in his sacred self, he became Allah's Wali (*Saint*) and the Prophet's beloved and his name became elevated as much as he got his nearness. If you do not believe then notice the Mausoleums of the Saints which are situated over the centuries and still exist even after the great opposition of the rivals. Rather, their zikr is spreading more and raised higher by the elapse of time. وَرَفَعْنَا لَكَ ذِكْرَكَ “And We raised your zikr high”, is an alive authentic evidence that this zikr was elevated, is still elevated today and will be so forever. This zikr has been high since pre-eternity and will sustain its exaltedness till end-eternity. It will remain so until Allah's Name remains high and will be existing till the time Allah is present and He is everlasting. He exists ever-since and will be present forever.

It is not essential to do this zikr loudly to make it elevated. High claim is not required. Whoever will relate himself to the Holy Prophet with all his sincerity and true faith once, will be elevated too. This zikr has been getting supremacy and will be ever raising high because it is in its instinct to be exalted alongwith those who are related to it, it will elevate them too and will keep elevating because the liability of its elevation has been taken by Him Who is the Greatest and Highest of all.

GLOSSARY

A

Abad	Eternity
Abd	A slave of Allah
Abd-o-Hoo	The perfect slave of Allah having Hoo in his inward.
Abu al Qasim	The Holy Prophet's title means Father of Qasim.
Abudiyat	The slavehood of Allah
Abu Lahab's deen	The faith of Abu Lahab who was the enemy of Islam and the Holy Prophet.
Ahad	The One
Ahdiyat	The eternal world where Allah is All Alone.
Ahdiyat	HaHooiyat, Alonehood
Ahmad	Prophet Mohammad's name in the heaven
Alam	Worlds, Realms
Alam-e-Amr	The world of Divine command
Alam-e-Kabeer	Macro world
Alam-e-Khalq	The world of creation
Alam-e-Ma'ani	The world of meaning
Alam-e-Rooh	The world of soul
Alam-e-Sagheer	Micro world
Alam-e-Shahadat	The world of witness
Alchemy	The knowledge of turning baser metal into gold.
Ana	The innerself of a human being, has subtle layers which are; qalb (<i>inward or heart</i>), the soul, the sir'r-The Divine Essence-Ana is the innermost core which contains everything.
Aniat	The Divine Self
Arif	The knower of Allah, who recognizes Him.
Arifeen	The knowers of Allah

Arsh	The Empyrean or The Exalted Throne
Ashiq	The lover of Divinity
Asr	The time of afternoon
Auliya	the plural of Wali, Saints, Friends of Allah.
Azal	Pre-existence
Azan	The call for salat

B

Baqā Billah	To be immortal with Allah by annihilating in Him.
Barzakh	A bridge or ladder, a connecting place
Bashr	Human
Bashriat	Human element
Batin	The hidden innerself
Bayat	Oath of allegiance
Bismillah	Starting everything with the Name of Allah

D

Dar-e-Arqam	The place of refuge
Darood	Salutations and blessings upon the Holy Prophet
Deedar-e-Elahi	Vision of Allah
Deen	Religion, true faith

F

Faqeer	One who is accomplished in Faqr, the perfect Saint.
Faqr	The Divine path which leads to the vision and union of Allah.

G

Ghaus	A rank in Sainthood
Ghazwa	Religious combat in which the Holy Prophet participated himself.

H

HaHooiyat	Station beyond all the stations where only Allah exists.
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Hajj	Pilgrimage
Halb	Allepo city
Haq	The Divine Truth
Haqeeqat	The Divine reality
Hazoor	A word to address a sacred person.
Hidaya	Righteousness
Hijaz	Hijaz is the old name for the province of Arab which includes the cities of Makkah, Madina and Taif.
Hoo	The Divine Essence, the zikr of Hoo is the most powerful
I	
Ilm-e-Ladunni	The inspiration knowledge
Imam	The leader
Insan	Man
Insan-e-Kamil	The Divine Universal Man
Ishq, Ishq-e-Haqeeqi	An ardent love, intense Divine love
Ism-e-Allah Zaat	The personal name of Allah
Ism-e-Mohammad	The personal name of the Holy Prophet
J	
Jabrut	The world of souls or the connecting world
Jalal	Divine Wrath and Majesty
Jamal	Divine Compassion and Beauty
Jamay	Comprehensive
Jamiat	Accumulation of all the Divine attributes and spiritual levels in the seeker.
Jannat-ul-Baqi	A graveyard in Madina
Jannat-ul-Firdous	The upper class paradise
Jibreel	Gabriel
Jismani	Anything relating to body
K	
Kainat	The universe.

Kalma Tayyab	The basic creed-the declaration of Islamic faith
Kalma-e-Shahadat	Muslim creed in the form of testimony
Karamat	Miracle
Kashf	Unveiling
Khalifa	Representative, spiritual successor
Khilafat	Spiritual succession
Khushoo	The passion, humility, sincerity, fear for Allah etc.
Kitab-e-Jamia	The comprehensive Book
Koh-e-Toor	The Mount Sinai
Kon-o-Makan	The created world
Konia	The creation
Kun	The Divine word-Allah orders 'kun' (be), it is done.
Kurta	A loose collarless long shirt worn by people of South Asia.
Kursi	The Chair
Kutb-ul-Aktab	The Book of books
L	
Labbaik	I am present
LaHoot	The world of Absolute Divinity
Lam	An Arabic alphabetic letter
LaMakan	The station beyond time and space
Lauh	Tablet
Lauh-e-Mehfooz	The Divine Tablet
Lolak	Creation
M	
Mabud	The Worshipped
Majlis-e-Mohammadi	The assembly of the Holy Prophet
Majzoob	The one, lost in Divine meditation
Malakut	The world of symbolic forms, the angelic world

Maqam-e-Jibreel	The place of Gabriel
Maqam-e-Mehmood	Refers to the level of YaHoot
Marifat-e-Elahiya	Gnosis and recognition of Allah
Masjid	Mosque
Meem ﻡ	Arabic alphabet
Mehboob	The beloved
Meraj	Ascension of the Holy Prophet to Allah
Mobeen	The bright and vast
Mohiyyuddin	One who revived the religion, The title of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani
Momin	A true believer
Murshid Kamil	The perfect spiritual guide
N	
Nafs	The baser self
Naqsh	Symbol
Nasut	The physical world
Noor	The Divine lustrous light
Noor-e-Mohammadi	The Noor of Mohammad
O	
Ohad	The mountain's name, after which the battle of Ohad was titled.
Q	
Qalb	The heart, the inner core
Qalm	Pen
Qasim	The Distributor
Qibla	The direction towards which the Muslim offer their prayer (salat) facing it (Ka'aba)
Qudsi Hadith	Words of Allah, said by the Holy Prophet
Quraish	The tribe of the Holy Prophet
Qutb	A rank in Sainthood

R

Rab	Lord
Raboobiyat	Lordship
Rab-ul-Arbab	Lord of all the lords
Rasool	The Messenger
Rehmat-ul-Alameen	Kind and compassionate to the creation of worlds
Rizq	Sustenance, livelihood
Rooh	The soul
Rooh-e-Hewani, Jismani	The soul associated with physical body.
Rooh-e-Noorani	The soul with celestial light
Rooh-e-Qudsi	The Divine Soul
Rooh-e-Sultani	The kingly soul
Roza-e-Aqdus	The Holy Prophet's mausoleum

S

Sahaba	The sacred Companion
Sahib-e-Lolak	Prophet Mohammad
Salam	Salutation
Salat	The prayer obligatory for Muslims to offer
Saliheen	Rightly guided people
Shahadat	Witness
Shariah	The set of laws in Islam
Sidra-tul-Muntiha	The Lote-Tree
Sir'r	The secret
Sufi	Mystic
Sultan-ul-Faqr	King of Faqr
Sunnah	Ways of the Holy Prophet
Surah Fatiha	The first surah of the Holy Quran

T

Tab'e'en	Respected persons who had met and been trained by the sacred Companions of the Holy Prophet
Tajalli	Theophany, Divine disclosure

Tanazalat-e-Satta	Six levels of descent
Tasawur	Contemplation
Tauheed	Divine Oneness-Basic pillar of Islam
Tawaf	The circumambulation of Holy Ka'aba
U	
Umm	Mother
Ummah	Nation of the Holy Prophet
Ummati	The member of the Ummah
Ummhat-ul-Momineen	Mothers of the faithful
V	
Vaseela	Medium
Verse	Quranic sentence
W	
Wahdiyat	Unity
Wahdat	Divine unity to oneness
Wahdat-ul-Wajud	Theory that only Allah exists and He manifests in every object of the universe.
Wajhullah	Face of Allah
Wali	Saint
Z	
Zaat	Divine Essence
Zahir	Apparent, obvious, superficial
Zikr	Invocation, fame, description

Note:

Every word which is related to Divinity is started with capital letter and some words which usually have capital initial letters are intentionally used with small ones due to avoid an abundance of capitals in the book.

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NO	TITLES OF BOOKS	AUTHOR	TRANSLATOR	PUBLISHER
1	Mirat-ul-Arifeen	Hazrat Imam Hussain	Mrs. Ambreen Moghees Sarwari Qadri	Sultan-ul-Faqr Publications, Lahore, Pakistan
2	Sir'r-ul-Asrar	Ghaus-ul-Azam Shaikh Abdul Qadir Jilani	Maulana Allama Mohammad Mansha Tabish Qasoori	Qadri Rizvi Kutab Khana, Lahore, Pakistan
3	Risala tul Ghausia	do	Ghulam Dasgeer Al Qadri	Hazrat Dastgeer Academy, Darbar Sultan Bahoo, Jhang, Pakistan
4	Shajrat-ul-Kaun	Allama Mohiyyuddin Ibn-e-Arbi	Allama Sufi Mohammad Siddique Baig Qadri	Ali Brathran Tajran Kutab Faisalabad, Pakistan
5	Fusoos-ul-Hikam wal Aiqan	do	(i) Muhammad Riaz Qadri (ii) Maulana Abdul Qadeer Siddiqui	Ilm-o-Irfan Publishers Lahore Nazeer Sons Lahore
6	Futuh-at-Makkiyyah	do	Allama Saim Chishti	Ali Brathran Tajran Kutab Faisalabad
7	Risala Roohi Sharif	Hazrat Sakhi Sultan Bahoo	Sultan Mohammad Najib-ur-Rehman	Sultan-ul-Faqr Publications, Lahore, Pakistan
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13	Insan-e-Kamil	Syed Abdul Karim bin Ibrahim Al-Jaili	Fazal Meeran (Maulvi Fazil)	Nafees Academy, Urdu Bazar, Karachi, Pakistan
14	Shams-ul-Fuqara	Sultan Mohammad Najib-ur-Rehman		Sultan-ul-Faqr Publications, Lahore, Pakistan
15	Sir'r-e-Dilbaran	Shah Syed Mohammad Zauqi		Al-Faisal Publishers, Book traders, Lahore, Pakistan
16	Tazkira-e-Ghausia	Malfoozat Ghaus Ali Shah Qalander Pani Patti		Mushtaq Book Corner, Al Faisal Market, Lahore, Pakistan
17	Kulyat-e-Iqbal (Urdu)			

English Books

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1	Sultan Bahoo- The Life and Teachings	Sultan Mohammad Najib-ur-Rehman	Yasmin Khurshid Malik Sarwari Qadri, Mrs. Ambreen Moghees Sarwari Qadri and Neyn Tara Sarwari Qadri	Sultan-ul-Faqr Publications, Lahore, Pakistan
2	The Spiritual Guides of Sarwari Qadri Order	Sultan Mohammad Najib-ur-Rehman	Yasmin Khurshid Malik Sarwari Qadri, Mrs. Ambreen Moghees Sarwari Qadri and Neyn Tara Sarwari Qadri	Sultan-ul-Faqr Publications, Lahore, Pakistan
3	Risala Roohi Sharif (English translation and exegesis with Persian text)	Sultan Bahoo	Translation & Exegesis by Mrs. Ambreen Moghees Sarwari Qadri	Sultan-ul-Faqr Publications, Lahore, Pakistan
4	Shams-ul-Arifeen (English translation with Persian text)	Sultan Bahoo	Mrs. Ambreen Moghees Sarwari Qadri	Sultan-ul-Faqr Publications, Lahore, Pakistan
5	Ain-ul-Faqr (English translation with Persian text)	Sultan Bahoo	Mrs. Ambreen Moghees Sarwari Qadri	Sultan-ul-Faqr Publications, Lahore, Pakistan
6	Sultan-ul-Waham (English translation with Persian text)	Sultan Bahoo	Mrs. Ambreen Moghees Sarwari Qadri	Sultan-ul-Faqr Publications, Lahore, Pakistan
7	Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali-Life and Teachings	Sultan Mohammad Najib-ur-Rehman	Yasmin Khurshid Malik Sarwari Qadri	Sultan-ul-Faqr Publications, Lahore, Pakistan

The Mohammadan Reality

Translated
Yasmin Khurshid Malik
Sarwari Qadri

Several books have been written on the physical aspects of the Holy Prophet but the major aspect, the spiritual one has always been missed by the writers. Although this book unfolds the reality of the creation and the Creator Who created His Beloved first of all and made everything for him. Faith is not perfected without his Ishq. He is the Manifestation of Divine Essence. It is the Prophet Mohammad who is the authoritative being of His riches and the Alams and who is ever present in the world for his lovers to feast their eyes on his exquisite beauty. He is the first, the last and the obvious and hidden. He is endowed upon the vast knowledge of the cosmos as Allah Himself knows everything. He is the mirror of the Divine Beauty. The spiritual ones are still benefitted by his guidance. His love burns all other loves into ashes and then the faith is accomplished. One must know the true status of the Holy Prophet which was granted to him by Allah Himself. The book can enlighten the Momins to recognize their beloved Prophet.



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